

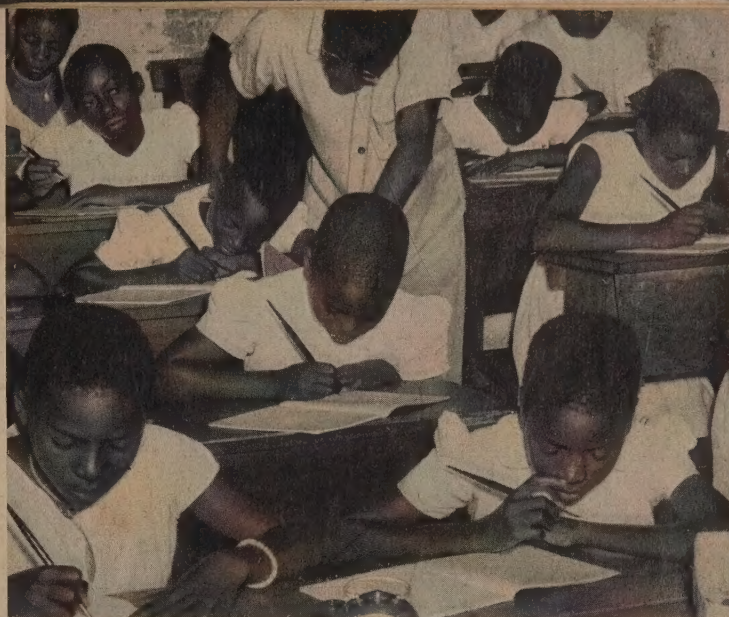
Acup

CONGO MISSION NEWS

October 1959

N° 188

Published 1912



MY 78.1
LEVEL ONE C749.3

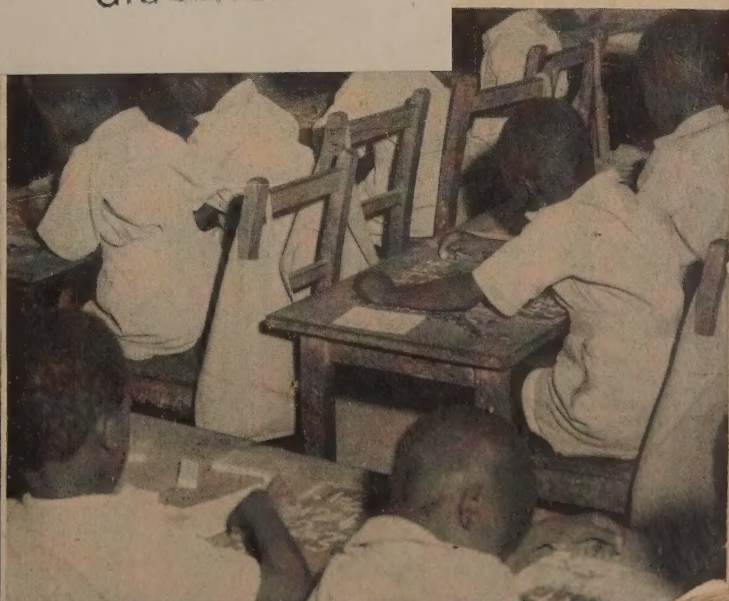
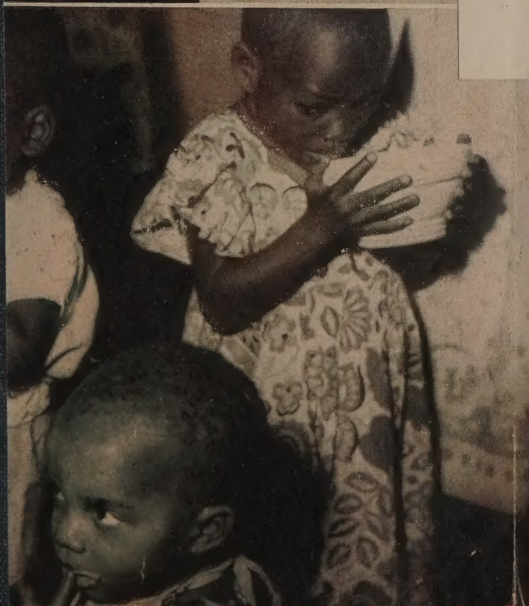
NOUVELLES MISSIONNAIRES DU CONGO

Quarterly Journal
of the
Congo Protestant Council

PROCESSED

FEB 0 4 1994

GTU LIBRARY



Intertropical-Comfina

Société Congolaise par actions à responsabilité limitée, au capital de 120.000.000 de francs.

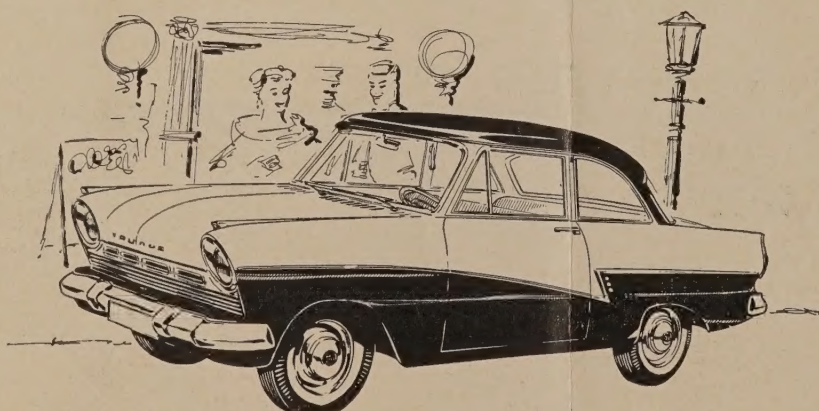
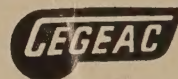
COMMERCE GENERAL de Marchandises - Produits coloniaux - Vivres Indigènes AU CONGO BELGE

Siège Administratif:
66, Rue du Commerce - Bruxelles

Siège social et Direction Générale en Afrique :
Léopoldville

DIRECTIONS LOCALES
ELISABETHVILLE — LEOPOLDVILLE — STANLEYVILLE — USUMBURA

Un comptoir «Interfina» est à votre disposition dans
chaque centre commercial important de la colonie.



La Taunus 17 M

Anglia
Prefect
Taunus
Consul
Zephyr
Zodiac
Ford
Mercury
Lincoln



**COMPAGNIE MARITIME BELGE
COMPAGNIE MARITIME CONGOLAISE**

ANVERS - LOBITO - CONGO : Service hebdomadaire de paquebots mixtes

ANVERS - CONGO : Service bimensuel de cargos rapides. Retour par Rotterdam
Amsterdam - Brême et Hambourg.

ANVERS - LOBITO : Service bimensuel de cargos

MATADI - ANGOLA - AMERIQUE DU NORD : Service de cargos rapides
3 départs par mois.

Agents Gérants :

AGENCE MARITIME INTERNATIONALE

Anvers

Bruxelles

ETERNIT du CONGO

**CORRUGATED SHEETS
FLAT SHEETS
MOLDED PIECES**

ASK for **ETERNIT**

Write to:
ETERNIT du CONGO
B. P. 3.193 Léopoldville

Telephones :
Léopoldville. 9511, 9512 et 9513

Dépôt Eterco Stanleyville - B. P. 683 - Tél. 2378

CONGO MISSION NEWS

OCTOBER 1959
Journal of the
C. P. C.
N° 188

Editor R. V. de CARLE THOMPSON, General Secretary C.P.C.

Congo Protestant Council Executive

REV. R. D. BONTRAGER	LIT. SEC.	REV. M. LUNDGREN	SMF
COL. V. DUFAYS	A du S	REV. L. A. McCUTCHEN	MPL
REV. C. J. JUMP	ABFMS	REV. W. D. REYNOLDS	BMS

CONTENTS

Freedom and Truth.....	3
Quo Vadis ? — Part II	5
A Surgeon's Visit to Congo	7
Notes and Comments	8
Births	12
Statistiques de l'Oeuvre Médical, 1958	13
Training African Writers	15
Congo Current	17
C. & M. A. — After 27 years.....	20
Back to School	21
42 years in the Congo	22

Imprimé à LECO Léopoldville

ABONNEMENTS SUBSCRIPTIONS

Journal trimestriel du Conseil Protestant du Congo
Quarterly Journal of the Congo Protestant Council

La rédaction n'est pas responsable des opinions émises par des collaborateurs dont les articles signés paraissent dans la revue.
The CONGO MISSION NEWS is not responsible for opinions expressed in signed contributed articles.

Paraissant en Janvier, Avril,
Published in Juillet, Octobre

Abonnement annuel Frs C.B. 70 \$1.40 American
Annual subscription Frs C.F.A. 350 10/- Sterling

Pour les abonnements, écrivez au Conseil
Send subscriptions to

Protestant du Congo B.P. 3094,
Léopoldville-Kalina Congo Belge Afrique.
Compte chèques postaux Serie B. 109, Léopoldville.
Banque du Congo Belge Compte chèques No 901,575

IN AMERICA subscriptions can be paid through the United Christian Missionary Society,
222 Downey Avenue, Indianapolis 7, Indiana, U.S.A.

IN ENGLAND subscriptions can be paid through the C.P.C. Account, Bank of Scotland,
62 Cornhill, London E.C.3.

Adresse télégraphique
Telegraphic Address

PROTESTANT, LEOPOLDVILLE Téléphone : No. 2949

CHAT WITH THE EDITOR

It is very difficult to keep our news and comments up to date. Since the manuscript went to the printers many things have happened which would interest you and help you realise how fast things are moving, in the Congo. The Minister has just set a timing, promising a Congolese Government with two chambers in less than ten months ! Territorial and Communal elections will be held in two months time and Provincial election in five months. Almost complete provincial autonomy will be given to the provincial councils and then in ten months two elected assemblies will form the Congolese Government and plan the Government of the future Independent State of Congo.

You will all be interested in the second part of Mr. Drake's article "Quo Vadis?" This needs the very careful and prayerful study of us all. We all need grace to fill the place which God has for us in the work of to-morrow. As Mr. Drake says, our prayer should be "What wilt Thou have me to do, Lord?" May God make us willing and ready to accept His decision for us and for His Church. Mr. Drake is at present in the States on a scholarship at Union Theological Seminary.

It is very gratifying that first class medical specialists are willing to come and talk to their missionary colleagues at the medical conferences which are becoming a feature of our medical missionary life. We are glad that Dr. Heydinger felt his visit so worthwhile and we hope that Dr. Ormond, a urologist from Birmingham, Massachusetts, will also be enthused by his visits this year to five medical conferences in different parts of Congo during the month of October.

Not only are our doctors cheered by these visits from doctors from the homeland, but also by the good news which has just come to them that medical subsidies have been practically doubled for government recognised personnel, african and white. The protestant missions have always worked in close collaboration with the Government Medical service and we know that the work of our doctors and nurses is greatly appreciated.

We would appreciate any newsworthy items that you would like to share with others of us working in Congo. Also, may we make a request for photos. They will help make future edition of CMN livelier.

FREEDOM AND TRUTH

Written by Campbell B Wallace

Independence is unquestionably the word of the moment in the Belgian Congo. Those who may never have heard it before can scarcely avoid it today. On the sides of buildings it is written, and on the streets it appears for all to see in large white block letters. Young Congolese children, some too young to know its meaning, shout it to those who pass, and in such a short time the many newspapers have learned to use it most skillfully. One cannot avoid the word, for it is all around us. To some it has become an obsession, to others a little terrifying, and to still others bewildering. Whatever we may think of it, the word will be used more and more until the moment arrives when it is announced, "Independence is here".

Independence has several meanings, but for most of us it means freedom from control by others. It is normally and naturally individualistic and universalistic. A young child playing in the yard notices the freedom of the birds that chirp and fly and do as they please. The child would like to have that same freedom. This is rather a common childhood fantasy. They want something they cannot yet have, but the time for freedom will arrive. For God has given to all living animals the desire to begin a new, independent life. This desire may be short-lived or even destroyed, but even the most docile and timid have experienced it. A normally conscientious teenager looks forward to his freedom and begins to make plans early. This is no reflection on his parents. This is the way it should be. In the "Parable of the Prodigal Son", no one would have raised an eyebrow if that boy had done well. But his failure makes the story and illustrates to us that not everyone is prepared for freedom. A desire for it is scarcely enough to ensure success.

There was little wrong in the prodigal son's leaving home, but we can most assuredly criticize his ulterior motive for leaving. He did not want to use this freedom to develop into a stronger and more responsible person. He wanted to escape the watchful eye of his father who would not have tolerated the life he intended to lead. This is a tragedy when someone uses a noble aim for an immoral purpose. Certainly freedom is often misused. Most of us have to learn to use freedom through experience, for freedom is a relative thing, and like most other aspects of the world its value depends on what we make of it.

But the failures of those who enter the avenue of freedom for the first time are not as numerous as the successes. By and large, most young people adjust to this new experience without too much difficulty. They make mistakes but they are not often fatal. A Congolese youth leaves his village and comes to the city. He is free for the first time from the customs and the authority of the tribe. He does not want to return to his former life. He has tasted the cup of freedom and he likes the taste. Concerning freedom, at least, to use Shakespeare's term, "increase of appetite had grown by what it fed on".

Thus the freedom demanded today in Congo is political freedom. The implication in such a demand is that the individual

can never be free until complete political freedom is granted. Many today think that by destroying the obstacles to freedom one becomes free. But this is not true. Freedom is not a void, it is a state of mind. The prodigal was not free in that far country. He was a slave to his passions. And therein lies our problem.

Jesus had to cope with this same problem, and His solution is as adequate now as it was then in Palestine over nineteen hundred years ago. First of all, let us look at the political and historical situation of Palestine A.D. 33. The proud Jews were under the bondage of Rome, and by their very nature and teachings they did not accept this situation gracefully. In short, they wanted to be free and being God's chosen people they expected to be given their political independence. God had promised them this in the Old Testament. The Messiah would come and usher in a new Kingdom. Unfortunately, when the Messiah came they saw Him as a great general who would free them from Rome and establish a Kingdom of peace and prosperity that would surpass all other material kingdoms. When these same Jews found that Jesus would not grant them this political independence and usher in the Golden Age, they turned on Him and crucified Him as an imposter.

Jesus had a very good reason for not granting them political independence. His future Kingdom was not political in nature or materialistic in scope. If Jesus accepted a political Kingdom as a basis for His new order, it would have been to limit its effectiveness. Political freedom is based on the instruments of a particular state — limited in scope, limited in possibility and limited in duration. Would anyone have dared predict in the time of Julius Caesar that the mighty Roman Empire would disintegrate some few hundred years later? But it fell to the barbarian hordes from the North. And in our time the rape of Tibet and the ruthless retaliation of Hungary's attempt for freedom are examples enough for us to believe that all free nations are in danger of being destroyed. No political state, however strong, can discount the possibility of destruction. Political freedom today can never be taken for granted. Moreover, political freedom alone can never insure that its members will be free.

Jesus spoke to a group of Jews and offered them the opportunity to become truly free. "You shall know the truth, and the truth shall make you free." In other words, full freedom in the terms of which Jesus was speaking, is a thing of the heart, a state of mind that does not depend upon the political life or economic life of a nation. The material aspects of this world may offer many advantages to us, but they are powerless to change the heart of a person. So the freedom that Jesus offers is a spiritual freedom; it is truth that must permeate heart and mind and will. It is a freedom that promises complete and total independence of everything that would make a man a slave. In short, freedom from sin.

Of course, few men in Jesus' day understood this promise. Their eyes were on political freedom, and they did not understand the spiritual freedom which Jesus offered them, and naturally

FREEDOM AND TRUTH

they rejected what they did not understand. Let us look a little closer at what a priceless thing they did reject.

What was this truth that Jesus promised? It was the truth about God. It was the truth of God's love and His willingness to make men free to become His sons. To sum up, this truth was the offer which God made through His Son Christ Jesus to everyone to believe on Him and in the believing to have fullness of life in His name.

Can this truth be so powerful that it can make a man free? Of course it can. This is not ordinary truth. It is the most powerful truth that the world has ever known. It is the truth that gives direction, that transforms the mind and promises complete freedom that nothing can enslave. No other truth can accomplish this end.

However, the world sees truth in a different light. It places a high premium on truth, but again truth is not always the same thing to all men. To some truth is Catholicism, and many will defend it with their life's blood. To others truth becomes dialectical materialism or Communism, and there are those who will fight to the last ditch for its survival and propagation. To still others, truth becomes Protestantism and there are many who will stand on its tenets as long as feeble flesh will endure. Truth for still others is scientific inquiry, and some will give their bodies to be burned that the light of Science will continue to shine brightly. It appears that "truth", though important, is hardly the same thing for all men, and the world becomes a battlefield of many armies displaying their own banner of truth. This confusion in the realm of ideas today presents such a problem that the battle rages still and appears to be increasing in intensity. We are like the horse in the Book of Job: "As oft as the trumpet soundeth he saith, Aha! And he smelleth the battle afar off." We can hardly be restrained from joining the fray, for truth is worth fighting for.

However, not all truth is worth dying for or even living for. How many men have sold their birthright for a mess of pottage. Only if truth can offer the ultimate is it worth dying for and only if truth can promise a reward greater than the effort involved in securing it is it worth living for.

Is science worth living and dying for? Is it ultimate? Is it worth the effort? Not always to be sure. Science often falls short of these goals. The aspect of Science that is lacking is its ability to extend itself beyond the temporal. It cannot answer the grave question of eternity or see beyond the realm of the material. Without spiritual and moral truth to give it meaning, science is little better than a monster that serves only to be destroyed because it can no longer be controlled.

Consider some of the results of science today. The atomic bomb, the moon rocket, the television, the atomic submarine, radar, and the thousand other useful commodities it offers, such as vaccines, medicines, serums that have made it so awe-inspiring. Science has indeed accomplished miracles and in such a short space of time. But by its very nature Science is amoral and concerns itself with the temporal. In the hands of evil men science can become a threat. It needs wisdom which it can only gain from God to direct its efforts. In short, science is not the truth that makes men free. Only the truth of God can do this. For scientific knowledge, Dr. Faustus sold his soul to the Devil. His life became unbearable, for no one is a child of Science

ultimately; he is basically a child of God. Science then has an obligation to allow moral and spiritual truth to guide and direct its activities or it becomes a monster of destruction or evil.

Some years ago Science became the excuse for questioning the validity of the Bible as the truth of God. It still is evident today. Darwin's theory of Evolution became a complete revelation in itself for some men. Since that time, however, the theory of Evolution has undergone some amazing modifications, and it does not seem as much of a threat now as then. Even the great French biologist, Jean Rostand, today says:

Contrary to popular belief, man has long since ceased to evolve. The human being of the 20th century does not essentially differ from the human being that lived 100,000 years ago. The enormous differences which exist between the ancient flint chipper and modern man is entirely the work of civilization, that is, of culture gradually accumulated and transmitted by social tradition.

This does not disprove Darwin's theory; it merely shows that Darwin accounted for certain types of changes without allowing for others.

In other areas of truth, we see similar discrepancies. Not many years ago, man used to laugh at certain passages of Scripture as idealistically impossible. The old Hebrew prophet said that the time would come when men "shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." Many scoffed at such perfectionism, but today with its possibility of total war even the tough-minded are forced to listen more carefully to that Hebrew prophet.

It is time that we stop long enough to consider the absolute necessity of believing the truth of God as it is revealed to us in the Holy Scripture. The awful consequences of a science half-mad, the fear of the consequences of evil men and the dangerous half-truths that pass as truth would make us ponder a moment for a solution. Mahatma Gandhi as a young lawyer in South Africa was strongly tempted to be a Christian, but his excuse was not that the Christian truth was impossible to believe. It was that few Christians seem to practise the teachings of Christ. What a terrible indictment, but unfortunately how true. It is high time that Christians stop closing their minds to the truth of God and follow Him more carefully. These times demand more of us than that and nothing short of God's truth can accomplish within us a quality of life sufficient to cope with these glaring needs.

If our premise is correct, then God's truth is the only truth that can make men free. We know what the truth of God is, and we know in part what freedom is. But how can this truth make us free? It is mentioned earlier that it frees men from sin. It transforms their lives. But is sin so terrible a thing? It most assuredly is. It is terrible in that few are able to notice the subtle way it transforms until it is too late. A man is not changed over night into a terrible monster. Even the world at times cannot recognize the effects of sin. But sin is there eating away like a slow cancer, destroying, muddling, confusing. Not in a twinkling of an eye, but never underestimate its power to liquidate. All of the evil in this world is the result of it, but its work is too subtle for the finite mind of man to comprehend. Many observers

(Continued on page 16)

QUO VADIS?

In the first part of this article we dealt with the theological basis of the relationship between Church and Mission. We must now deal with some of the practical problems that are likely to arise when the Church becomes autonomous.

Two major issues will have to be faced both by the Churches and by the missionary societies. In the first place the Missions will need to decide how much help both in funds and in manpower they are prepared to give in the new situation. For their part the Churches will have to consider how much overseas help they are willing to accept. Happily, at present, there appears to be no lack of willingness either to give or to accept and as the Congo Church will need help from abroad for many years to come, it is to be hoped that this partnership will long continue.

The second major issue is how much of the work at present being done by the Missions is to become the responsibility of the Church. Here we come to the very heart of the matter and much depends on the answer given to this question. Two alternatives present themselves:

(1) That the Church should take over part only of the work initiated by the Mission and that the rest should continue to be the responsibility of the Mission. Thus the Church might undertake what might be called direct evangelistic effort with responsibility for all religious meetings, Church organisation and discipline, Church personnel, buildings, and so on. On the other hand education, medical services, industrial and agricultural work, etc., would remain in the hands of the Mission.

As an answer to the immediate situation this policy has much to commend it but as a final solution it is indefensible both theologically and practically.

As has already been emphasized, evangelism and service cannot be separated in the Mission of the Church, nor should one be subordinated to the other. Preaching unaccompanied by loving service is as sounding brass or a tinkling cymbal, while service which does not lead men to Christ profiteth nothing.

Practically, such a policy cannot but result in a hardening of the distinction between "Church" and "Mission" with all the unhappy results already referred to in the first part of this article.

(2) That the Church assume responsibility for all the work initiated by the Mission and continue it with the help of missionaries and funds from overseas. The Mission, as such, would then cease to be, all branches of its activity being incorporated within the framework of the total work and witness of the Church.

The Churches in the Cameroons have already faced these issues and as in the case of the Evangelical and Baptist Churches both solutions were tried, their experience may provide some help for the Churches in Congo.

After the first World War *la Société des Missions Evangéliques de Paris* took over the work of *la Société des Missions Evangéliques de Bâle* and *la Société des Missions Baptistes de Berlin*. The Paris Mission respected the tradition of the two Missions whose work it had inherited and undertook the building up of both the Evangelical and Baptist Churches. By 1953 both of these Churches had become to all intents and purposes autonomous. Each had its own constitution and both had obtained *personnalité civile*. Written into each constitution was a clause stating that the Church would continue to look to the Paris Mission for guidance and would welcome the help of missionaries of that

Society. In order to respect the autonomy of the Church missionaries withdrew from the active direction of Church affairs and assumed the role of advisors. They attended Church councils and contributed to the discussions but refrained from voting. All this, however, applied only to purely "Church" matters. Alongside the Church councils there was also the Cameroonian Missionaries' Conference which continued to exercise control over missionaries' affairs and the educational, medical and social work of the Paris Mission. It was never the intention of the missionaries to maintain control indefinitely of these branches of the work and Africans were brought on to the Committees of Management in an effort to ensure the interest of the Church. In spite of this there soon arose a feeling that all was not well. On the one hand missionaries felt frustrated in that in their role of advisors they were working with the Church but were not really part of it. On the other hand the Church was not happy to be asked to share the responsibility for those branches of the work of which the control remained with the missionaries.

In 1956 both the Missionaries' Conference and the Church Synod, separately and without prior consultation, asked that the situation be reviewed. At Douala, on the 10th of March 1957, the complete autonomy of the Evangelical and Baptist Churches was solemnly proclaimed. The Churches now assumed responsibility for all branches of the work, and all Mission property and personnel was confided to their care. The work of the Paris Mission, as such, was at an end in the Cameroons, but it has continued to respond to the appeals made to it by the churches for money and for missionaries.*

Should the policy adopted in the Cameroons be followed in Congo, certain practical problems will arise. Mention may be made of some of these:

Property. In many instances by the time the Church becomes self-governing, the position regarding buildings is already confused. Usually it is the Mission that holds the title to the land but the cost of some of the buildings erected on that land may have been met wholly or in part by the Church. Any attempt to assess the proportion of ownership of these buildings is fraught with difficulty. Whether the money for these buildings originated in the offerings of the local Church members or in the gifts of Christians overseas the purpose in erecting them was to serve the Kingdom of God. In inheriting the work of the Kingdom from the Mission, the Church should also inherit the buildings put up for this purpose. The same applies to other property such as furniture, machinery, office equipment and so on.

Missionary bungalows should be included among the buildings handed over to the Church but in this case the Mission would probably be justified in requesting the Church to place such dwellings at the disposal of missionaries wherever and whenever they may be needed by them.

The maintenance of buildings is a matter which the Church will need to take very seriously and adequate provision for this purpose should be made in the annual budget.

Finance. In a "partnership of obedience" much grace will be needed in dealing with the questions of finance. In handing over its work to the local Church the Mission does not cease to have a

*For an account of the development of the relationship between Church and Mission in the Cameroons see: "De la Mission à l'Eglise au Cameroun, 10 mars 1957". Conseil des Eglises Baptistes et Evangéliques du Cameroun.

financial responsibility for that work. On the other hand because it may help to pay the piper it should not expect to call the tune.

The Church will make known to the Missionary society its financial needs for the different branches of its activity — support of missionaries, new projects, buildings and so on. The Mission will solemnly undertake to meet these needs in so far as God may lay it upon the hearts of Christians to do so. At the same time the Church will promise to use funds only for the purposes for which they were requested. All money raised overseas will be transmitted to the Church treasurer who will administer it in accordance with the decisions of the Church Council or Synod. The Church treasurer will also be responsible for the stipends of all Church workers whether national or foreign and irrespective of where the money for their support may have originated.

The Church must be continually on its guard lest it becomes complacent about financial help from overseas. Such funds should supplement and not take the place of the gifts of the local Church. It is always possible that a missionary may be preferred to a national worker purely on economic grounds in that his support costs the Church little or nothing. The Evangelical Church in the Cameroons is alive to this danger and in an effort to combat it has already undertaken the financial support of a lady missionary.

What will be the position of missionaries when the Church becomes self-governing ?

John V. Taylor in the article already referred to,* traces four stages in the development of Mission work in any area. In each of these stages the missionary exercises a different function. His outline may be summarized as follows :

stage 1 — the missionary is a pioneer evangelist engaged chiefly in village preaching and in the founding of Churches.

stage 2 — He becomes the father and leader of the local church. He trains and then supervises the village catechists.

stage 3 — The work pioneered and nurtured by the missionary is now handed over to an African pastor. The missionary withdraws from full-time pastoral and evangelistic work to do the work of a specialist such as a doctor, nurse, educationist, theologian and so on.

stage 4 — The missionary is invited by the Church as a fellow worker. He may or may not have any special qualification. He neither seeks, nor is he given, any special place in the organisation of the Church.

In Congo at the present time, a missionary may be working in any of the first three stages. When the Church becomes self-governing the fourth stage will be reached. Such development may not affect the particular job that a missionary will be asked to do but it will radically alter his status. As Taylor has pointed out elsewhere,** in each of the first three stages the missionary is withdrawing *upwards*, working always above his native helpers. Once the fourth stage is reached he must be prepared to withdraw *sideways* and to work alongside his African colleagues. Such a radical change in relationship will bring many problems and will be a difficult time for both the Church and for the missionaries involved. The Church will need time to learn how best to use the workers placed at its disposal and during this period missionaries may feel a sense of frustration due to what Prof. Freytag has called "lost directness". Nor will it be easy for missionaries

who for years have had to initiate and lead every advance now to assume the position outlined by Whitby, 1947, that missionaries shall become in every respect members of the Church they are to serve, shall give their allegiance to that Church, shall be subject to its discipline and accept the leadership of those holding responsibility in it.

Such a conception of the position of missionaries in the Congo Church leads to another question :

Is the present preparation of missionaries adequate to meet the new situation ?

Prof. Freytag challenged the Ghana Assembly with the statement that : "If we were to take seriously our insight that the Younger Churches cannot answer the Word of God in foreign forms of thinking and expression, we should cease to send missionaries and teachers and theologians almost untrained for understanding the spiritual tradition of the area in which they serve."* Policy and practice in the acceptance and training of missionary candidates varies from one mission to another but in spite of the differences the results achieved in the past have been, for the most part, reasonably successful. Will such methods be adequate to meet the new situation developing so rapidly in Congo ?

The certainty of the call of God, of course, remains fundamental. Nevertheless the reasons why that call should be to service overseas need to be prayerfully examined both by the intending missionary and by the candidate board of the Mission to which he applies. Sometimes in the past the appeal of overseas Missions was based more on the call of human need to come, than on the divine command to go. Such a humanistic basis for Missions is no longer adequate. To go primarily in response to human need or suffering is to court disappointment and frustration. Love and the desire to serve even in the midst of degradation and misery there must be in the heart of every missionary. But it must be the love of Christ for us and ours for Him that constraineth us and the knowledge that He sees of the travail of His soul and is not yet satisfied while there remain those who have not heard the Gospel or who as yet have been but imperfectly instructed in it.

Serious consideration needs to be given also to the preparation given to the new recruit. Most Missions provide some specialized training for the intending missionary before he proceeds to the Field. Once arrived, however, all too often he is caught up in the feverish activity of mission life and has to fight to obtain sufficient time for language study. Already these methods are proving inadequate and if they are maintained when the Church becomes autonomous, a missionary trained in this way will find himself at a hopeless disadvantage.

Mission Boards would do well to review their training policy in the light of the new demands. Courses of study given in missionary training schools and colleges will need to bear more directly on the situation in which the new recruit will find himself on arrival on the field. The receiving Church, too, will need to play its part. Once on the field, it will be the Church's responsibility

*"The Place and function of the missionary" — J. V. Taylor. *The Ghana Assembly of the International Missionary Council* (p. 30.) Ed. R. K. Orchard

***Processes of growth in an African Church*, p. 14. J.V.Taylor. S.C.M. Press.

(Continued on page 16)

*"Changes in the pattern of western Missions." — Prof. W. Freytag. *The Ghana Assembly of the International Missionary Council* (p.144). Ed. R. K. Orchard.

A SURGEON'S VISIT TO CONGO

Dr. Heydinger, a member of the faculty of Ohio State University School of Medicine, very kindly responded on short notice to an urgent invitation to attend the five regional conferences arranged by Dr. William Rule, medical secretary of the Congo Protestant Council. The purpose of the visit was that a specialist should give a brief refresher course — lectures, demonstrations of techniques, and clinics — at each of the conferences, which had been scheduled in series, for periods of four days. These sessions constituted the clinical and scientific discussions of many aspects of Christian medical work.

The particular significance of these first regional conferences is that they were an important element in the formation of the projected Evangelical Medical Association of the Congo, together with the first Bulletin which has recently been published.

I doubt if I can put down in a letter how rewarding and what a joy the trip to the Congo was for me. The results were far beyond my expectation and I am more convinced than ever of the tremendous value that a *team* (of specialists) would have. It certainly would be of far greater value than someone going alone.

As you know, there were originally five medical conferences set up — one in each of five widely separated provinces in the Congo. As it ended up I was present at only four of them because the Urundi meeting had to be held earlier. At each of these I gave lectures, held clinics and performed operations. They began at Kimpese (Oct. 31 – Nov. 2); then came the Equator conference at Pimu; the Oriental province conference at Yakusu; and finally the conference in the Kasai province at Katanga. I also visited other mission stations, including Mutoto, Lubondai and Bulape.

The conferences were all extremely well organized, and the spirit and dedication of the participants were indeed an inspiration to me. I was extremely busy all of the time and certainly never had a chance to become bored in what I was doing.

I doubt very much if any of the participants, including myself, have any idea of the tremendous value of such conferences. I know that you and your colleagues realise the value of them, since you instigated the idea a number of years ago. However, as I said at each of the conferences and in recent letters I have written to some of the men, I feel very definitely that these meetings must continue each year. It is in my opinion, the chief way in which the men working there will keep up on the rapid social changes that such a country is undergoing; and furthermore, it is the best method by which medical personnel can keep up on the rapid changes that are taking place in medicine today.

Also, I cannot help but mention what an effective political influence (international) good medical conferences must have on any country. They certainly do in the United States and there is no reason why they should not in places like Congo. If I had any criticism to make of these conferences, I think it would be

in the fact that there were not quite enough participants. By this I do not mean that the men in mission work did not turn out well — they turned out far beyond my expectations. However, only one conference had Congolese medical personnel there and only one conference had Belgian State physicians present. I think for this work to have the effect that it should — and would (especially with a team) — that all medical personnel of an area should be invited whether they are associated with mission work or not.

It is difficult for me to determine what the value of a visiting specialist is to these areas. Actually, I think the true value lies in two fields. Number one, I think the fact that a specialist comes to such an area tends to draw more men to a conference than perhaps otherwise would have come. Number two, I think the specialist's main duty in such conferences is to insist by means of lectures and demonstrations on the maintenance of an adequate level of medical care regardless of the conditions under which the medical personnel work. Actually, the true value of the conferences comes from these men who work in an area getting together and discussing their mutual problems, whatever they might be. It certainly makes for better understanding and will certainly enhance the quality of their service in the future.

I learned a tremendous amount on this trip, especially as far as setting up future trips is concerned. I must admit I went to Africa with many misgivings about the value of such a trip, and, as I stated before, found the value to be far beyond my expectations. I know I received far more out of this than any of the members at a conference did. There is no doubt in my mind that such trips must continue and, especially, as a team project more than an individual project. I had talked to Dr. Arbuthnot in Geneva and it was his suggestion that made me think of an international team, because one cannot get away from the political influence of such conferences. I think that the idea is indeed a splendid one and I hope to investigate it further with you in the future — perhaps a six-man team which would include several from here in the United States; certainly one from one of the Asian countries, probably Japan; one each from perhaps Holland, France, or Switzerland, or other countries. I think such a team, if properly picked and properly organized, would have a much greater impact than a team from just one country. I would be very much interested in your views on this matter. I am sure you realise better than I that such a medical education team may well become one of the last means of ingress to areas of such rapid social change and rising nationalistic spirit. I also think that the sooner it is begun, the better it will be.

I realize, of course, that this is a very brief summary of the trip, but as I stated before, it was truly a wonderful time and I have never spent seven weeks which were of such tremendous value to me.



notes and comments

WHITE POPULATION IN CONGO

On the 31st December 1958 there were 13,652,941 people living in Belgian Congo, of these 13,540,182 were African and 112,759 non-african. In Léopoldville there were 389,547 of whom 21,568 are non-african. Of the non-african population in Belgian Congo the large majority, 88,913, are Belgian. Of the other nationalities Portugal have more than 5,000, Italy and Greece more than 3,000, Britain and France more than 2,000 and America and Holland have more than 1,000.

GOVERNMENT YOUTH DEPARTMENT

Within the last few weeks a special Youth Department has been established by the Government General. The *Commissaire Général* (that is the head) of this department is Monsieur Alphone Sita. M. Sita was born at Kionzo, near Matadi on the 1st April 1928. His father was a government carpenter. After completing his primary education he completed his studies at the Government School at Boma in 1945, and entered Government service in 1946. In 1951 he was transferred to the judicial service where he became a member of the staff of the Magistrates' court at Léopoldville. M. Sita has a tremendous task to fulfil and I am sure all wish him well as he becomes one of the leading Africans in the Congo Administration.

PREPARING THE CONGO FOR INDEPENDENCE

In the past the main work of administering the country on the local level has been in the hands of the Administrator and his assistants. The Territorial Council has been made up of men chosen by the Administrator. From December next this Council will be made up of Africans, the majority of whom will be elected by universal suffrage. All men of 21 years who have lived in the Territory for six months will be eligible to vote.

For a period of perhaps five years a certain number of native chiefs will be nominated to this council and will take their place with the elected members. The President of the Council for the initial period will be the Territorial administrator but the Vice-president who will, whenever possible, preside over the Council, will be an African elected by the members of the Council. This Council will deal with all matters connected with the Territory and the local *secteurs*. These Territorial Councils will elect from their number the members of the Provincial Council. They

will also elect a select committee who will always be at hand to discuss and take action with the President of the Council at times when it is not possible to call the whole council together. The Provincial Council will elect a small committee of eight to serve with the Governor of the Province to take action when necessary between the bi-annual meetings of the full Council. The members of the Provincial Councils will elect the members of the Government Council which meets twice a year, once in a legislative session and once for a financial and budget session. This Council which will become one of the Houses of the Government in the near future, will elect eight members of a select committee to serve with the Governor General to consider legislation and implement it from time to time when urgency necessitates action being taken other than at the stated times of the meeting of the full Council. On all these councils the number of Congolese will be equal to or greater than the number of Europeans.

At the same time numerous groups are forming themselves in to political parties. Very few if any have a definite programme apart from the desire to have the control of their country within their care as soon as possible. Let us hope that calm and considered statements will be forthcoming from these parties and that their leaders may be led to seek the good of the country and the people.

MINISTERIAL COMMISSION TO PREPARE FOR THE REFORM OF EDUCATION IN CONGO

This commission met in Brussels from July 6th to 20th. It was called by the Minister of the Congo and Ruanda-Urundi and was composed of members of the department in Brussels, two members of the Educational department here in Léopoldville, three representatives of the Catholic missions, one an African Abbé studying for his degree in education at Lovanium university, two representatives of the Government official schools, one an African and a protestant who is secretary to the Head of the Inter-racial secondary school here in Léopoldville, and two representatives of the Protestant missions, one an African teacher at the United Secondary School at Bolenge, Coquilhatville. The African members of the commission made a very good impression by their understanding of the problems and their desire to seek ways and means to a mutual understanding and desire to work together for the good of the country. Two were very strong and convinced protestants who had suffered for their faith and so held firmly to what they believed. They fearlessly stated their position and strove for full freedom for all in the sphere of education, the liberty of parents to choose the school best fitted for their children and the liberty for all students to be admitted to any school provided they can succeed in the prescribed exam, and the assurance that any student who follows a course of study with success shall receive the recognised certificate or diploma, regardless of the persuasion to which he belongs. The sense of urgency and the need for an understanding attitude to all the problems was very evident, as well as the desire on the part of all to avoid any controversy and to seek the best possible solution whereby all may be given a fair chance to receive the education of their choice without unnecessary restrictions.

THE WORK OF GOVERNOR GENERAL'S SELECT CABINET OF COUNSELLORS

Since 1958 the Governor General has had a group of eight counsellors who were chosen for the most part by and from the Government Council. The Cabinet is composed of five Africans

and three Europeans. At the last meeting of this Select Cabinet on the 19th and 20th of August the following matters were discussed and decisions taken: In the economic sphere approval was given to: modifications in price control; import and trade in eggs; conservation and usage of the soil; marking of ivory and arms; export duty on palm oil and nuts; the export of Robusta coffee; certain import duties; raising the cost of local telephone calls and the export of produce from plantations. In the political and judicial realms approval was given to: modification of the penal code in respect of the suppression of anything which might prejudice the internal security of the State; the application of a decree concerning the delinquent youth in the towns of Elisabethville, Jadotville and the Territory of Kipushi; the establishment of a special identity card for members of the Consular Corps and the abolition of the *chicotte* (thrashing) in the prisons.

In the social and medical realm the Cabinet was favourable to the control of those wishing to exercise the profession of dentistry. This select group was also asked to express their opinion on the question of an expulsion from the country. From this list it will be seen how these men are being brought into close contact with the work of governing the land.

ISLAM AND WORLD DOMINION

Some of us may consider this as calling "Fire! Fire!" when there is no fire, but it is only because we are not working in an area where Islam is openly aggressive. Some time ago Mr. Tracey Strong of the World Alliance of Young Men's Christian Associations in Geneva visited us and talked about the study he was making of Islam during his journey through Africa and Asia. I have lately received from him "Pilgrimage into the world of Islam". This is his personal report on his journey through the muslim lands. He writes: "The world is on the move and the increasing cltural and political vigour of Muslim peoples calls for a deeper consciousness of Muslim history and a more profound knowledge of the roots of the Muslim civilisation." If anyone is interested I am sure it would be possible to write for a copy from the World Y.M.C.A., Quai Wilson 37 in Geneva, or from the George Williams Y.M.C.A. College, 5315 Drexel Avenue, Chicago, Ill. I have also received from Mr. Strong "The Call of the Minaret" by Kenneth Crag, and "A Concise History of Islam" published by Djambatan, Amsterdam.

THE INFORMATION SERVICE

Another African has been raised to the second position in the Information service of the Country. Monsieur J. Bolikango was appointed as *Commissaire Général Adjoint* of the Information service as second to M. Hemeleers who was made *Commissaire Général* to replace Monsieur Detry. Monsieur Bolikango was born in Léopoldville in February 1909. His parents came from the Equateur Province. In 1926 he went into teaching where he served for 32 years here in Léopoldville. In 1958 he took charge of Public Relations in the Catholic Missions Pavilion at the Brussels Exhibition. After this he was appointed by the Ministry to the Service of Information and Public Relations for the Congo and Ruanda-Urundi in Brussels. He is president of the Federation of the Bangala, and the author of "Mondjéni-Mobe" (The Courageous) with which he gained a literature prize at the International Fair at Ghent.

UNIVERSITY OF LOVANUM PROCLAMATION OF SUCCESSES

On July 28th a large assembly gathered at Lovanium to witness the presentation of degrees to the graduates of the University. Seven African priests received the degree of Bachelor of Theology, and M. Pierre Lebughe, of Kutu in the Lac Léopold II region, received the degree of Agricultural Engineer. This is the first time that this degree has been accorded here in Congo. At the same time M. Pierre Ngendandumwe, of Muhinga, in Urundi, received his degree in Political and Administrative sciences which is the degree carried by the majority of the members of the administrative service. We would congratulate our African friends and wish them great success and usefulness in their several spheres.

FOURTH INTERNATIONAL CONFERENCE ON PREHISTORY

Léopoldville is becoming one of the centres where international conferences are held. In August the 4th International Conference on Prehistory met at Lovanium University, Léopoldville, under the presidency of Dr. Lekey, director of the Coryndon Museum at Nairobi. He was supported on the platform by Professors Arembourg of France, Arkell of London University, Barbour of Cincinnati University and Mortelmans of the Brussels University. Prior to the conference Dr. Lekey together with his wife, who is also a paleontologist, made further explorations in the valley of Oldoway in Tanganyika. There they found a human skull which is believed to be the oldest in existence. This skull is of a "hominide" believed to date back to the second half of the plesstocene strata, at least 600.000 years ago. The Professor said that the skull was found in the middle of broken bones of animals on which prehistoric man fed. It appears to be that of a being 15 to 16 years old of the stone age. It is believed the skull is that of a man.

EXAMINATION RESULTS IN BELGIUM

Mr. Stenström writes: "Our Missionaries did quite well in the *Cours Colonial* this year. Only two failed and some six or seven had retakes in a few subjects. They were very happy about the cordial and nice spirit in the courses. In Antwerp, too, we only had two failures, one of whom will retake the exams in September. They, too, were very satisfied with the attitude of their teachers towards them. The rumours that protestants and foreigners were not getting a fair deal in the Colonial Course and at Antwerp are, as so often, false. "The fact is", says Mr. Stenström, "that many come too unprepared, do not know French and are not worth a language diploma at all".

UNIVERSAL WEEK OF PRAYER

Once again we are all reminded by the Evangelical Alliance of the Week of Prayer the first full week of the year. Never was there more need for fervent and believing prayer on behalf of the world and especially for Christ's Church and her witness to a firm and living faith in Jesus Christ the only Saviour of mankind. We are sure that you will all be making arrangements to take part in this united act of worship, praise and intercession from Sunday January 3rd to Sunday January 10th. It is just a hundred years since this week of prayer has become universal. Let us see to

it that for this anniversary year we prepare ourselves and those with whom we work; for our God has promised "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Mal 3: 10.

It is proposed by the Evangelical Alliance that from the year 1961 the Universal Week of prayer shall be held during the week preceding Pentecost. This will prevent any confusion between the Universal Week of Prayer and the Week of Prayer for Christian Unity which generally takes place around the third week in January each year. I am sure the Secretary of the Alliance at 30, Bedford Place, London, W.C.1. would be happy to hear from you on your preference in this matter.

IT IS SHORTER BY AIR

Not only in time but also in distance even though it may be more costly. The following comparisons are interesting :-

	By road, river and rail	By air
Léopoldville — Matadi	366 kms	291 kms
Léopoldville — Stanleyville	1.734	1.250
Léopoldville — Bukavu	2.854	1.566
Léopoldville — Usumbura	2.726	1.596
Léopoldville — Luluabourg	1.220	825
Léopoldville — Elisabethville	2.376	1.598
Léopoldville — Bruxelles	10.788	6.403

"REVUE AFRICAINE DE PEDAGOGIE"

The committee of CEPsi has asked the Institute of Psychology and Pedagogy of the University of Lovanium to undertake the editing of the "Revue Pédagogique Congolaise" in collaboration with the *Bureau de l'Enseignement Catholique* in Léopoldville and the Centre of Psychology and Pedagogy at the University at Elisabethville. This new "Revue Africaine de Pédagogie" will be published every quarter. As its name indicates the Revue will study the many problems which education in Africa presents today. Each number, of sixty-four pages, will contain, other than the main articles, news and communications, book reviews and reports. Many of you will wish to subscribe by sending Frs. 125,- per annum to: Monsieur l'Abbé R. Bosteon, Bureau de l'Enseignement Catholique, B.P. 276, Léopoldville.

GOSPEL RECORDINGS

Most of you have met the Gospel Recordings team in your mission area. They now write saying "There are now Gospel recordings in every language of any size in Congo. They are available free to anyone who can use them in any quantity required. The discs are sent free of charge but a minimum customs duty charge is made. The friends of Gospel Recordings hope that if at all possible the records will be distributed freely. They say "Each missionary and each pastor evangelist or catechist should have a complete set, each village should have a complete set, and larger villages three; four or five sets. Gospel Recordings also produce two cheap phonographs, one spring-driven, the Austraphone at 375 F. and one constant-wind machine called the Phonette, at 150 F. post free. These can be ordered from Gospel Recordings Inc., 62, Herring Road, Eastwood, N.S.W., Australia.

If it is found that free distribution is causing financial difficulties, then Miss Ridderhof very graciously says the account may be sent to her for payment.

AFRICAN SUNDAY SCHOOL CURRICULUM

A meeting of the Editorial Board was held in Northern Rhodesia, at Kitwe from June 3rd to 5th. All the members of the Board were able to attend, and our representative, Rev. L. H. Moore, was there with Mrs. Moore. The curriculum has aroused much thinking and activity in Christian Education in many parts of Africa. This shows the kind of preparation which people concerned are making for the coming of the African Sunday School material. The Board was convinced that the preparation of a teachers' handbook is essential. This should give simple guidance in as brief a compass as possible. The wish was expressed that the English and French editions should become available at the same time. I know that the editors will be glad to hear from any who are interested in the Curriculum and from those who would be willing to write lesson notes especially for the Youth section. Over fifty writers have resigned by reason of sickness, removal, furlough etc. The Editors write: "It was good for the members of the Editorial Board to be together — to work and pray together. It was altogether an inspiration. The work we are called to share is colossal, but with the inspiration and renewed enthusiasm and under the guidance of God we feel confident that we will reach our objective."

THE MWAMI OF RUANDA

On Saturday, July 25th Charles Mutara III Rudahigwa, the Mwami (King) of Ruanda died in hospital at Usumbura. His death came as a shock to all his subjects and to the whole population of the mandated territories of Ruanda-Urundi. The Vice-Governor General and Governor of Ruanda-Urundi, M. Paul Harroy who was on leave in Belgium hurried back to Usumbura to take part in the state funeral together with the Vice-Governor General Lafontaine who represented the Governor General. The funeral took place at Nyanza where the late Mwami was buried in a tomb built on the hill near the place where he was enthroned nearly 28 years ago. Charles Mutara III Rudahigwa succeeded to the throne of Ruanda in 1931 after the exile of his father. He was then only 20 years old. It was not until 1946 that he was baptised into the Catholic Church when the late Governor General Ryckmans was his sponsor. In June 1957 the 25 years of his reign were celebrated at Nyanza. During this period the loyal and enlightened collaboration of the Mwami with the Belgian Government had born rich fruit. The question of the succession was made difficult because Charles Mutara has no son. It was the Buru, the King's Council who had to solve this problem. On the morning of July 29 Jean Baptiste Ndahindurwa, to be known as Kigeri V, was declared to be the successor of the deceased Mwami. Jean Baptiste Ndahindurwa is the nephew of the late Mwami.

He was born in 1935 at Kamembe, in the Shangugu territory. He was educated at Nyanza and at the *Groupe Scolaire* at Astrida after which he spent four years at *Frères Maristes* college at Nyangezi in the Kivu. He was made secretary of the Astrida territory in 1956, and for the two months before his uncle's death he had been *sous-chef* of the same territory. We all wish him well in these new and heavy responsibilities, and pray that he may be guided as he seeks to serve his people and to lead them on into peace and prosperity.

A JOINT GROUP OF STUDENTS RECEIVED BY THE MINISTER

Some fifteen catholic and protestant missionaries who had taken the Colonial Course together this year had an interview with the Minister of Congo and Ruanda-Urundi a short time ago. It seems that the Minister was impressed by the fact that both catholics and protestants came together to see him. He talked to the group for forty minutes on the present situation in the Congo.

INTERNATIONAL FEDERATION OF ASSOCIATIONS OF PROTESTANT WORKERS

On July 7th in Middelburg, Holland, a representative group of this International Federation met to consider the position of protestant workers in the existing Trade Unions.

There were delegates from Holland, Germany, Canada, Italy and Switzerland as well Monsieur Jean Luyeye, of the Government Transport Organisation (Otraco) who is a member of the American Baptist Church in Léopoldville. M. Luyeye is a member of the Central Direction of the *Syndicat Chrétien au Congo*, and is working hard to persuade his fellow christians to join him in this Trade Union. We are assured belonging to one faith or another is never taken into account for membership of this Union, and the wish was expressed that protestants would be found to fill secretarial posts in the regions. The President of the Conference in Holland stated that his Union had decided to make a collection to help their protestant brothers in Africa. He was sure that social liberty could only be attained if brought into being following the Gospel, and he hoped that Jean Luyeye's work would be blessed by God.

JESUS SAID: "YE ARE THE LIGHT OF THE WORLD"

A European was a member of the congregation at a baptismal service in one of our protestant churches in one of the big centres of this country. The missionary spoke to the stranger at the end of the service. He said he was not a missionary, nor was he a protestant. His personal boy was a protestant and had just been baptised. He was such a good and reliable man that he wanted to see to what kind of Church he went so regularly and what a baptismal service was.

An outstanding African family, protestant, was given a house in the one time European quarter of one of our big cities. The European family living next door was not pleased and the mother of the family took no trouble to disguise her displeasure. The African mother sensed this at once. She called her large family together and explained to them the situation. She said they were to be very careful to do nothing which might annoy their neighbours. Further, they were to greet them very politely every time they met. The whole family co-operated and after some time the European mother called upon the African mother and cordial relationships were established. "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven".

PROTESTANT STATISTICS FOR 1958

We are sorry to be so late in presenting our mission statistics for the year 1958. Unfortunately reports come in very slowly and the figures which we give you now are not quite as complete as we should like them to be. We now have 345 mission stations from which evangelism is carried out in the surrounding districts. There is a group of 2,511 missionaries of our combined staffs of whom more than one fifth are single women working in our schools, hospitals and dispensaries. There are also 1,240 missionaries' children living with their parents which makes the missionary community over 3,350. These missionaries are here as co-workers with and counsellors to the 576 ordained pastors and 18,957 evangelists and catechists as they seek to take over the work of evangelism and build up a Church of Christ in Congo which must soon assume the work which has hitherto been largely done by missions.

The number of adult Church members shows a very healthy increase, a total of 823,973, of which number 73,076 were admitted into fellowship by baptism during the year. There are also 378,559 enrolled in the enquirers classes throughout the various missions. The official figures for the number of children in protestant schools for 1958 is slightly less than the previous years. Does this mean that we have had to abandon some of our school work in the villages and concentrate more on the work on the mission stations? There are 126,525 children in 1,046 schools and taught by 3,909 certificated african teachers in our protestant schools recognised, inspected and subsidised by the Government educational service. There are also 7,520 African teachers in 6,934 protestant schools which are not recognised and subsidised by the government where some 219,414 children receive an elementary education.

The number of children in protestant schools is 33,8% of those in catholic schools. The number of children being taught in our protestant schools is 23,8% of the whole school population.

Medical statistics are given in full on another page. It is interesting to note that more than 10 million consultations were recorded by our 82 doctors, dentists and their 230 missionary nurses and helpers, not counting the magnificent work done by the African personnel which numbers over 700.

WHAT DO THESE STATISTICS MEAN?

Do our African friends and colleagues look upon the work reported above as theirs? Do they feel that they have a part to play in anything but the Church work? Have we made them feel that the Church work and evangelism is their responsibility and that the missionary is only here to help and to guide? Do our African leaders feel that they have a real share in the school work and that they must more and more come to recognise it as part of their responsibility? Do we allow the African side of our mission staff to have a say in the running of our medical work, our hospitals and our dispensaries? Are we working as if we intended to remain in full control or are we preparing our African brethren in every way possible to take over the responsibility of the whole of the missionary work as soon as it may become necessary?

"OF THE MAKING OF BOOKS THERE IS NO END!"

Publishers and friends send many books to this office with the hope that we shall have time to read them and then suggest to our readers that they should do the same. The most important contribution to our knowledge of the people of the Lower Congo is a monumental work by Dr. Efraim Andersson of the Svenska Missions Förbundet, published by the University of Uppsala called "Messianic Popular Movements in the Lower Congo". Most missionaries working in Congo and many friends in the homelands have heard something of the Prophet Movement which broke out in 1921, and other movements which have troubled the community during the succeeding years. Dr. Andersson has made a scholarly study of these movements relating them one to the other and finding an african messianic hope running through them all. His study was directed from the country now known as the Republic of Congo (A. E. F.). Both banks of the river are part of the same country and they are the same people so that the story is of infinite interest to all interested in the Kongo people. All those who are engaged in Church work among the people of the Lower Congo should seek to read and study this work. It is of great importance and we are indebted to Dr. Andersson for this most interesting and carefully thought-out thesis.

It is often said that protestantism in Belgium is a very small minority; do we realise why? Do we know how protestantism has had to suffer for its faith, and how many staunch protestants were martyred in the sixteenth century? It will repay anyone interested in Church History and in the brave struggle for freedom to worship God in their own way, fought so valiantly by the people of the Low Countries and Belgium, to read "La Réformation en Belgique au 16e siècle".

"George Fox and the Quakers" published by Longmans, Green & Co. Ltd. of London in the "Men of Wisdom" series is most interesting and well worth reading. It gives an insight into the life and work of the followers of "The Inner Light". It also tells of what men and women have been willing to suffer for their principles in Europe and the United States of America. Of course such a book cannot be complete without the story of William Penn, and the founding of the State of Pennsylvania and the city of Philadelphia.

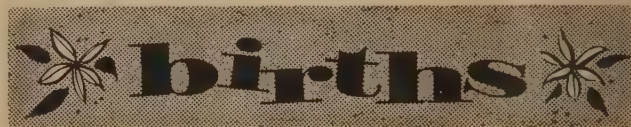
Another Longmans Green publication is a first reader in Kiswahili. This book is well printed in clear type. It is Kiswahili from beginning to end. Any who work in this language may be interested to obtain a copy. This can be done direct from Longmans, Green & Co. Ltd., London or through LECO.

Another most interesting "brochure" was given to me by the author to read. It is "Africanisation du programme d'histoire dans les humanités" by the R.P. R. Bosteon who has been a professor in Catholic Theological Colleges. He was in charge of the Library at Lovanium for a year and is now attached to the *Bureau de L'Enseignement Catholique*. Education has to be rethought if we are to provide for the Congo student that which touches his life at all angles. Our programmes in the past have been drawn up from the European point of view and sent out from the homeland. This work is an attempt to think history from the African aspect, starting from Egypt and tracing Africa's contacts with the rest of the world from that starting point. R.P. Bosteon's plan proposes the following studies for each year of the *humanités*:

- Sixième: Initiation à l'Histoire. Antiquité égyptienne et de Moyen-Orient.
- Cinquième: Antiquité grecque et romaine.
- Quatrième: Moyen Age.
- Troisième: Temps Modernes. Première colonisation européenne.
- Seconde: Epoque contemporaine. Deuxième colonisation européenne et émancipation.
- Première: Histoire du Congo dans l'Afrique.

I am sure that those interested in the teaching of history would find this little book well worth their study.

All the books mentioned above can be obtained through LECO.



BOWERS — To Dr. and Mrs. Bowers, (D.C.C.M.) I.M.E. Kimpe on June 28th, a daughter, Martha Jane.

BULLER — To Rev. and Mrs. Peter Buller, C.I.M., Nyanga, on June 21st, a son, Charles Philip.

COOK — To Mr. and Mrs. P. Cook, B.M.S., Ntongo, on July 3rd, a daughter, Deborah Sian.

ENOS — To Mr. and Mrs. Glen Enos, M.E.U., Karawa, on April 30th, twin girls, Mary Grace and Ruth Angelyn.

LOEWEN — To Rev. and Mrs. Melvin Loewen, C.I.M., Charlesville, on April 4th, a son, James Melvin.

LUNDQUIST — To Mr. and Mrs. Donald Lundquist, M.E.U., Gbado, on June 26th, a daughter, Elizabeth Ann.

MUNN — To Capitaine and Mme R. Munn, Armée du Salut, Léopoldville, July 23rd, twins, Allison Margaret and Railton Philip.

NOREN — To Mr. and Mrs. Edwin Noren, M.E.U., Karawa, on May 21st, a son, Daniel Edwin.

SCHMIDT — To Rev. and Mrs. Loyal Schmidt, C.I.M., Nyanga, on May 12th, a son, Allen Dale.

SCHUIT — To Rev. and Mrs. Myron Schuit, A.I.M., Linga (on furlough at Hawthorne, New Jersey), on April 4th, a daughter, Myron Lou.

WARD — to Rev. and Mrs. Robert Ward, A.I.M., Rethy, on April 21st, a son, Robert Irvin.

WICKSTROM — To Mr. and Mrs. Marvin Wickstrom, M.E.U., Bokada, on July 2nd, a daughter, Suzanne Kay.

STATISTIQUES DE L'ŒUVRE MEDICALE DES MISSIONS PROTESTANTES AU CONGO 1958

CLASSIFICATIONS DES FORMATIONS :

Hôpitaux, maternités, léproseries, dispensaires								Totaux
	plus de 150 lits	100 149 lits	75 99 lits	50 74 lits	25 49 lits	1 24 lits	0 lits	
Dirigé par :								
Médecins agréés	5	8	9	20	9			51
Médecins non-agrégés	1		3	2		1	1	8
Infirmières agréées		3	2	8	12	21	5	51
Infirmières non-agrégées					3	16	10	29
Agents sanitaires					1			1
Personnel européen non-qualifié					2	3	4	9
Total								149

PERSONNEL EUROPEEN :

Médecins agréés par l'Etat	54
Médecins non-agrégés par l'Etat	24
Dentistes	4
Infirmières ou infirmières-accoucheuses agréées par l'Etat	103
Infirmières ou infirmières-accoucheuses non-agrégées par l'Etat	113
Agents Sanitaires	4
Laborantines	8
Pharmaciennes	1
Administrateurs	1
312	

PERSONNEL AFRICAIN :

Infirmiers subsidés par l'Etat	31
Infirmiers non-subsidés par l'Etat	38
Aides-Infirmiers subsidés par l'Etat	164
Aides-Infirmiers non-subsidés par l'Etat	349
Aides-Accoucheuses subsidées par l'Etat	20
Aides-Accoucheuses non-subsidées par l'Etat	99

ECOLES :

INFIRMIERS (dont 3 agréées de l'Etat)	5
Nombre d'élèves	204
Sortis diplômés	23
INFIRMIERES-ACCOUCHEUSES (dont 0 agréées)	1
Nombre d'élèves	8
AIDES-DENTISTES (dont 0 agréées par l'Etat)	1
Nombre d'élèves	12
AIDES-INFIRMIERS (dont 24 agréées de l'Etat)	27
Nombre d'élèves	418
Sortis diplômés	86
AIDES-ACCOUCHEUSES (dont 10 agréées de l'Etat)	13
Nombre d'élèves	121
Sorties diplômées	32

HOPITAUX, MATERNITES, DISPENSAIRES, LAZARETS ET DISPENSAIRES RURAUX:

Nombre de lits	6.823
Nombre de nouveaux cas hospitalisés	145.274
Nombre de nouveaux cas non-hospitalisés	1.227.140
Nombre de jours d'hospitalisation	1.844.988
Nombre de consultations de non-hospitalisés	8.124.518
Nombre d'opérations majeures	11.113
Nombre d'opérations mineures	32.825
Nombre d'accouchements	31.094

CONSULTATIONS POUR NOURRISSONS :

Nombre d'enfants inscrits	73.929
---------------------------	--------

CONSULTATIONS PRENATALES :

Nombre de futures mères inscrites	75.823
-----------------------------------	--------

DISPENSAIRES RURAUX :

Formations	57
------------	----

LAZARETS :

Pour lépreux	37
Nombre de lépreux	11.997

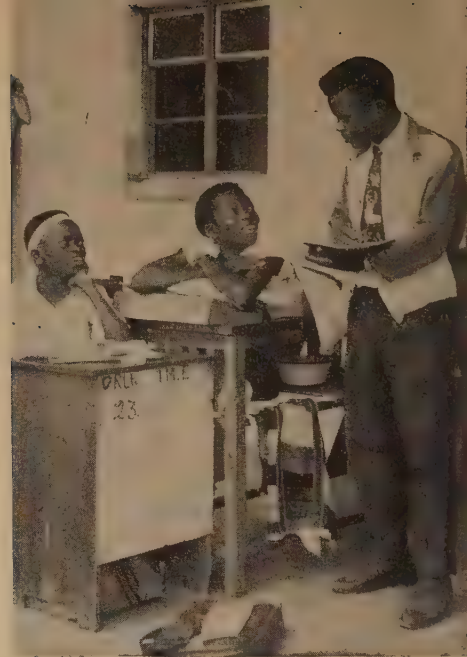
GRAND TOTAL DE CONSULTATIONS EN 1958 : 10.119.258

OUR COVER :

This article, plus the two on page (Back to School) is keynoted by our cover design; close ups on learning.

Each of you involved in missionary effort knows well the great, unquenchable hunger that many of the evolving Africans have for education.

As you return to the task of enlightening the minds of your young charges, we trust that their lives as well will be illumined by The Light that transforms dark hearts.



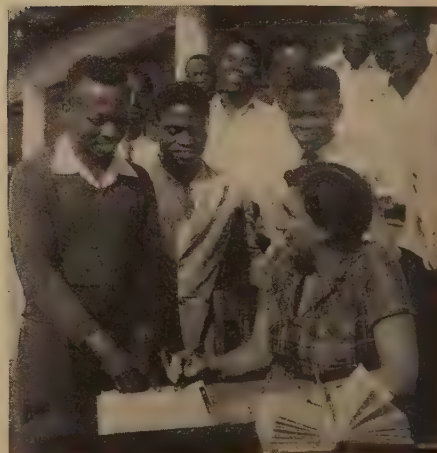
TRAINING AFRICAN WRITERS



An English man of letters once declared, "Givé me the first ten writers of Britain and you can have Parliament." * This striking statement, though perhaps exaggerated, calls attention to the influence great writers have exercised in shaping the thought and life of nations.

As missionaries, we might paraphrase the statement and say, "Give us ten skilled and consecrated African Christian writers in Congo and you can have all the literature committees." In the emerging independent Congo, a compelling, Christ-centered literature is desperately needed. To be effective, this writing must be thoroughly African.

*Quoted in *The Writers' Conference Comes to You* by B.P. Browne, p. 28. The Judson Press, Philadelphia, 1956.



by Robert Bontrager

Unfortunately, the Congo Protestant community counts very few, if any, African writers of influence. Check your Mission's publications list. How many titles carry African by-lines? If your Mission has had a fairly active publishing program, you will probably find the following on your list: a) a fairly large number of titles written by missionaries, b) a larger number of translations, a few of which show the name of an African co-translator and c) very, very few books written by Africans. Generally speaking, the Congo Protestant literary talent remains buried. Religious periodicals are forming a few staff writers. It is not difficult to find reasons for the lack. Limited opportunities in higher education, along with the language barriers, are two major factors hindering the development of African writers in Congo today.

Agreeing with the Chinese proverb, "It is better to light a candle than to curse the darkness," the Kikongo Literature Committee decided to do something to encourage Africans to write. The result was the organization of an African Writers' Institute, which met at Kimpese from July 15-29, 1959.

Response to the announcement of the Institute went beyond all expectations. Africans, enrolled from all the Kikongo Mission areas — American Baptist (ABFMS), British Baptist (BMS), Christian and Missionary Alliance (C&MA), Swedish Mission Covenant (SMF and MES) and the Kimpese schools (EPI and IME). It was decided at the outset to limit each participating Mission to three candidates. A total of 17 men attended the two-weeks' course. Nine teachers, two pastors, one nurse, one seminary secretary, one village evangelist and three students made up the group's varied vocational background. Two candidates from the French Republic of Congo added some international flavor and interest to the course. All came with at least nine years' formal school training.

Aside from educational qualifications, the group distinguished itself by its enthusiasm in entering into the Institute program and by the wholesome spirit of work and fellowship which prevailed throughout. Courses opened in the morning and continued until noon; afternoons were devoted to writing assignments in either Kikongo or French; evening sessions were given to reading and criticism of the writing produced.

Mrs. Chester Jump, Kikongo Secretary, was responsible for organizing the Institute and for carrying most of the teaching load. Special classes in fiction writing were conducted by Mrs. Charles Couldridge, author of several books. Mrs. Jump's courses centered on general techniques in writing, writing for periodicals and conducting and writing interviews. It was also this writer's happy experience to participate in the Institute, leading a number of discussions on such subjects as, "What is Christian Writing?", "What Shall We Write?", "Know Your Reader", "Writing for the Newly Literate" and "Some Practical Suggestions for the New Writer".

A guided visit to the medical center, *Institut Médical Evangélique*, also at Kimpese, provided opportunity for practical application of the interview technique. Each student was asked to prepare two articles based on the visit — one of general interest

on "IME," and another based on an interview with a patient, a nurse, an employee or a visitor at the medical center. Several of the resulting articles were of publication quality. Among the interesting titles were:

- "Where They Care for the Soul As Well As the Body"
- "An Artificial Leg in Congolese Color"
- "If the Medical Institute Were Not *Evangélique*"
- "The Hope Which Softens Suffering"
- "What Is Worthwhile Should Not Be Hidden"
- "An Educated Woman Is Like a Pealing Bell in Our Land"

Institute students paid half the cost of their entertainment. Sending Missions were responsible for transportation. Other expenses were met by a special grant from Lit-Lit (Committee on World Literacy and Christian Literature). Thanks are due the Kimpese staff who provided a warm welcome, conducted evening devotions, provided a guided tour of the school plant and offered a fellowship tea. Miss Mary Bonar, of the Kimpese staff, supervised the cooking and served as hostess.

That the Institute was appreciated was evident from the very beginning. As early as the first day, requests came in to make plans for a second Institute next year. Students sought to maintain the group contact through newsletters and correspondence during the year and to provide a means of criticism of their writing throughout the year.

Beyond the classroom, the Institute afforded a rich experience of kintwadi — Christian fellowship. Conversation at mealtime was one of the highlights of the two weeks. Table talk ranged from frank discussions of political problems of both Belgian and French Congo to whether African women should wear European dress or their own "pagnes". Typical comments: "This picture of all of us eating here together will remain with me long after we leave", "Don't we have a nice family here?", "The only thing that keeps me from being unhappy about breaking up this fellowship tomorrow is the fact that I miss my wife and family and will be glad to see them."

Back in Leopoldville, a number of Institute students have come to LECO Bookshop to visit. Emile Zola, Kimpese Secondary School student, told me what the Writers' Institute meant to him. "For one thing, it helped to abolish a lot of prejudices. Eating together and your living with us men in the dormitory meant a great deal to us. In the courses, I discovered the richness of my own mother tongue; I also learned that writing is hard work. I want to be a writer and plan to do more writing in the future."

Were any "finished" writers produced at the Institute? No. But it is certain that a beginning has been made. The initiative of the Kikongo Literature Committee has been met by lively interest on the part of the African Christian leaders. No writer can be trained in two weeks' time, even if he is endowed with a superior writing talent. But it goes without saying that no one can develop into a writer unless sometime he takes up his pen and begins the task.

The Kikongo Writers' Institute, it is hoped, marks the serious beginning of the careers of 17 potential African Christian writers.

BILLY GRAHAM CRUSADE

In our last issue we expressed the hope that Dr. Billy Graham would be able to visit the Congo during the early part of 1960 when he makes his first visit to Africa. The advance guard returned to America and made their report to Dr. Graham and his organising committee. A few weeks ago news was received that Dr. Graham had regretfully cancelled his tour to the Congo for next year. It had been pointed out that January was not a good month for out-of-door meetings because of the rains, and that following right after the elections which are to take place in December may be difficult. The Pastors in Léopoldville were not at all in favour of the visit of Dr. Graham in January so soon after the elections. The third reason for the cancellation of the visit was that sixteen days were not adequate for the whole of this vast country. There will be real regret at this decision although many think it is a wise one. Most of the regions have already started to make preparations for the coming Crusade. This will not have been wasted time or energy. By our prayers, we can all have a share in the Crusades which Dr. Graham will be leading in Africa early next year, and it is not too early for the Church to start preparations by prayer and study for the visit which we all hope may be arranged at a future date.

(Continued from page 4) FREEDOM AND TRUTH

said that Rome fell because of the immoral quality of its people. Sin even in a nation is the basis for failure. Divorce, murder, fornication, lust, hate, selfishness, envy, scorn, and all the many others too numerous to mention are its *results*. But where is the cause? It is found in the inner recesses of the human heart where sin best works unobserved at times, but nevertheless present and active. It is because of this that Jesus said, "You shall know the truth and the truth shall make you free". To be free for fellowship with God from the bondage of sin is the high purpose of God, and it was for this reason that we were born.

There are many examples of this freedom, but in closing let us think of Paul and Silas in Philippi. They, for their preaching and teaching of Christ, have been beaten, stripped of their robes, and put in stocks in the middle prison. One would expect them to be bitter and complaining, but things are not as they seem. They are singing hymns of praise to God and offering prayers of thanksgiving to Him. Here are prisoners who act like free men, and whipped men who act like conquerors. And they were free, for no jail or scourges or any form of humiliation can destroy a freedom that springs from the hearts of men who believe God's Word and promises.

Many people today will say that political independence is all that is needed for Congo. But a greater freedom given by the truth of God to anyone who believes, is our testimony for the new nation of Congo when it comes. We that love it want the best for it.

(Continued from page 6) QUO VADIS ?

to continue the missionary's training, teaching him the language and initiating him into the life and thought forms of the people. Such preparation might well be undertaken for the duration of the first term of service by which time the new missionary will have found the way in which he can best serve the Church. Additional preparation for this particular sphere of service could then be provided by the Mission at the request of the Church, during the missionary's first furlough.*

So far we have dealt only with the situation likely to arise between any particular Mission and the Church which it was instrumental in bringing into being when the latter becomes self-governing.

New problems will have to be faced when, as is to be hoped, the autonomous Church groups begin to unite. The Churches will inherit from the Missions a policy of co-operation through the Congo Protestant Council and will have been nurtured on the ideal of *l'Eglise du Christ au Congo*. The opinions expressed at the regional Church Conferences held during the past two years would indicate that at first there is more likely to be a federation of Churches rather than a union. Within such a federation, however, there is always the *possibility* of the union of some groups along linguistic, geographical or denominational lines. As far as the Missions are concerned any such union might well cut across denominational and/or national boundaries. Under such circumstances how are the Missions to continue to support the work that they initiated? Will each Mission limit its help to the geographical area in which previously it worked, or will the drawing together on the field be matched by a similar spirit of co-operation at home? A pooling of resources by the Missions involved would result in a more effective and more economical use of money and man-power. At the same time it would give to the Churches a wider viewpoint from which to judge the foreign tradition in which they have been nurtured.

This is a small but important point. At the Lower River Regional Church Conference held recently at Sundi Lutete one of the Congolese pastors made a strong plea that the term "missionary" should no longer be used. "Missionary" emphasizes too much that the worker is sent and too little that he is called. "Partner" or "fraternal worker" have been suggested as being more appropriate to the new situation. A French equivalent for these terms is not easy to find. "Brother" is the term most frequently heard; missionaries are employing the phrase: "*nos frères congolais*", but as yet it is extremely rare to hear a Congolese say: "*nos frères européens*".

Many and far-reaching are the problems that confront both Church and Mission at this time. No human planning or ingenuity is sufficient in itself to meet the demands of the new situation. We need to remind ourselves continually that the Christian mission is not ours but Christ's. We have the inestimable privilege of being called to be workers together with Him. But the worker is not greater than his Lord. Christ made Himself of no reputation and took upon Him the form of a servant and humbled Himself and became obedient unto death, even the death of the cross. Humility and sacrifice—"it is the way the Master went, Should not the servant tread it still?" As we follow in His steps we shall ask in any new situation not: "How will this affect me?" but rather: "Lord, what wilt Thou have me to do?"

*For a full statement of the problem see Maurice Heusinkveld's article in the *International Review of Missions*, July 1957, p.283.

GREEK ORTHODOX CHURCH IN LEOPOLDVILLE

A temporary Church has been inaugurated here in Léopoldville by H.E. Monseigneur Kyprianos, archbishop of Seleucia and chief of the Greek Orthodox Church of Central Africa. The Greek Colony of Léopoldville, numbering about 250 persons, is under the pastoral care of Father Sarampalos.

The Church at Alexandria, which is the second see of the Orthodox Church was founded in A.D. 60 by St. Mark. The Cathedral of St. Mark at Alexandria was built on the remains of an old Temple of Neptune, on the site where tradition has it St. Mark often went to pray. In 1958 the archbishopric of Congo Belge and Ruanda-Urundi was established at Elisabethville. There are ten congregations with a church and school of catechism served by eight priests. The Archbishop stated that the Greek Church does not seek to proselytise in the Congo for it is convinced that the coming together of the Churches is drawing near and so it is not wise to show the divisions of the Church but rather its unity.

SCOUTISME PROTESTANT

The *Commissaires* of Boy Scouts and Girl Guides of Belgium are very keen that a closer tie be formed between the Protestant troops here in Congo with the B.S.B. in Brussels. For this reason Mr. Drake, the Youth Secretary of the C.P.C. has visited Brussels at the request of the B.S.B. to discuss plans and possibilities. It is hoped to found a "Scoutisme Congolais" with its own Congo direction, *commissaires* and leaders. During the summer vacation a keen scout leader has been holding a camp in the Katanga for the training of leaders. The B.S.B hope to send a protestant scout commissioner to Congo during the Christmas holidays to contact the missions interested, and scout groups already in existence and also to seek ways and means by which the Scout movement may be fostered and extended among our protestant youth.

MEDICAL CONFERENCES

Reports of Medical Conferences held last autumn have recently come to the office of the Editor. The report of a visiting specialist appears in this issue and tells what the visit to Congo meant to him. A further series of Conferences are planned for this year in the various regions. These conferences of our medical personnel as well as any interested doctors are proving well worthwhile and enable our doctors and nurses to be brought into contact with the first rank specialists from the home lands in the different fields of medicine and surgery.

WEDDINGS

The Congo Evangelistic Mission sends us the happy news of two weddings among their missionaries. On July 29th at Kashiukulu Miss Margaret Hoper was married to Mr. Ernest Hawkesley and on August 17th at Kabongo Miss Bronwen Vale to Mr. David Womersley. We pray that God's rich blessing may be upon these friends in their work together among our Congo people. May the years that lie ahead be full of all joy and happiness.



B.M.S., LUKOLELA

My wife and I have recently returned from a visit to our Mpama district, during which I had the privilege of dedicating and opening an attractive new brick church at Nkondi, our largest village in the Lukolela district.

On Sunday morning, July 19th we travelled from Mpaka in the station transport as far as the new road would permit, then we parked the car in the forest and proceeded on foot for at least two miles before we reached Nkondi. It was a glorious Sabbath morning, and the forest, birds and streams all seemed to extol the Glory of their Creator.

We were welcomed by many school children, church members and enquirers with singing, all the way to the New Church, a distance of a quarter of a mile.

A crowd of well over five hundred people gathered for the occasion, and I wish you could have seen all the cheerful faces of the young people, and their bright and brilliant attire!

After the dedicatory service outside the church, an elder prayed and then the doors were opened. In no time the fifty-four African oak seats were occupied, with eleven or twelve people on every seat. On the floor space near the platform seventy children were crowded together on mats. The church was packed and many folk had to find places outside.

There were present teachers from neighbouring villages, and from Lukolela. The school children sang well, so did Lama and Malia two of the women who had recently attended the Women's Regional Conference at Lukolela. They sang the Conference hymn. An elderly deacon told how the Gospel first came to Nkondi, and the present Teacher-Evangelist, Balo, informed the congregation that the new building cost over £288 of which all had been contributed by them except £50 which was a gift from the Lukolela church. The bricks, doors, windows, chairs, seats, and tables, had all been made locally. Roofing materials had been brought up from Léopoldville and transported inland. Then the missionary told the people how he, too, was pleased to be there, and he recounted to them the growth of the Church at Nkondi. In July 1932 he conducted a service in a very simple building like a shed which was only large enough to accommodate twenty people. In June 1942 he opened a new church there made of native materials, poles and grass, etc. and which cost about £15 to build. Now, in July 1959 a strong and substantial building had been erected, which would withstand the tropical storms and the ravages of white ants.

The service closed with a well-known hymn. In prayer we all thanked God for sharing in this memorable event of opening and dedicating yet another new church in Mpama-land.

Lionel G. West

FROM THE NEW STATION OF THE MISSION BAPTISTE DU KIVU, SINGA

Mrs. Ruth Uhlinger who is just back from furlough, part of which was spent in helping on the Protestant stand at the Brussels International Exhibition last year, writes:

It was good to arrive back at Katwa (her old station), and have two weeks there helping some at the close of schools before coming on down here to the new station — Singa. I've been here two weeks now and am thankful to be back. It is still quite a wild region — with tall elephant grass gradually receding as workers use machetes. Now I'm thankful for a day of quiet — after a long week of using my Jeep hauling materials for building a student village — directing clearing its site. School will soon be opening and I am glad I arrived this much early. We hope to have all the books unpacked and in the school library and from this week on gradually get set up in the beautiful new school.

CONGO BALOLO MISSION

On Friday, February 20th, we gathered together a few things, food and our camp beds and some clothes and set off for Bosodjafo, to take part in the opening of the new Station Church there, at the request of Mr. and Mrs. Ivimey. It is a long journey, from Mompono to Bosodjafo, about 470 kilometres, roughly 300 miles, but we were prepared to make it in order to join our friends on this very special occasion. We only hoped our lorry — now getting a little old — would carry us there and back safely. To break the long journey, we stayed in a State rest-house one night, and then were in to Bosodjafo by mid-day on Saturday, in time for lunch, and an afternoon's rest, which, after a busy week in the Bible School, was very welcome to us. In the late afternoon of that Saturday, we received a delegation from the Church members of Bosodjafo station and district Elders and important people of the locality. They sang hymns, made speeches and presented the assembled missionary company with a gift, a bowl of eggs, some fowls, and a tiny antelope, all of which were duly received with thanks expressed in suitable speeches from our side. After this "ceremony" we were taken to look at the Church which was to be the meeting place, on the morrow, of such a crowd of happy, singing people. The first thing that met the eye and called forth an exclamation of delight was the beautiful arched doorway, with its artistic wooden door swinging on great hinges made in imitation of those seen on ancient churches at home, and over the doorway, high up on the wall, a model, in cement, of an open Bible, bearing across its pages the words, THE WORD OF GOD, in Lingala. When Mr. Ivimey opened the door, we stepped inside and were surprised to see such a magnificent building. The arched windows are in pairs seven down each side, and are fitted with some plastic material in place of glass, while the actual arches are enclosed in louvres. This all produces a rather shaded light, very appropriate to our idea of a sacred building.

Sunday morning was rather dull, and rain was still falling steadily after the night's storm when we awoke, but happily it cleared after about an hour or so, and the sun began to shine once more. Soon the drums began to beat, and from all sides crowds of people streamed on to the station. By 9.30 the church was crowded, every seat was taken and others, mostly mothers and children, were outside under a temporary palm-leaf shelter which had been specially erected for them. After the usual preliminaries, there were three speeches. One, a message from Mr. Ivimey in Lingombe language, a short word about the building of Solomon's Temple; the next a word from one of the Elders

exhorting the people to be strong in the faith, and the third an account by Mrs. Ivimey of the way in which the whole project had been carried through. Perhaps we ought to say here that the initial gift for this building was a sum of money left to Bosodjafo station by a friend of the Mission and as, prior to this the friends there have never had a Church, but have worshipped with the Christians in the local village, they had the desire to use the money for this purpose.

To this first gift, other sums have been added. Some have been gifts from the Congolese church and other kind friends in the homeland, but other sums, quite considerable, have come from the sale of stamps to someone at home, and also of small articles which Mrs. Ivimey has made and sold to the folk around. Special thanks were given in this report to Dr. Wide who had fulfilled an order for forms, at his Leprosy Camp sawmill, at a special price for the friends at Bosodjafo. The forms are beautiful and well made and fit in well with the rest of the building. It was a heartening report, and called forth praise to God for the way in which all had participated so willingly.

Now the entire congregation filed out to the front to present their Lord's Day gifts. Row by row they stood and passed round, down one aisle and up the other in quite orderly fashion, whilst we all sang a hymn. It was an interesting one, naming all kinds of tribes from each of which Our Lord has drawn some for the glory of His great Name, and praising Him for His wonderful grace to us. It was a long hymn with many verses and a chorus, but it was sung very heartily and with obvious enjoyment and no-one seemed to notice the passage of time! During the service a row of girls of the Boarding School, looking neat and fresh in their flowered dresses and red head-kerchiefs, sang very sweetly "Master, speak, Thy servant heareth". The school boys also sang a round in four parts, Mr. Werner conducting them, and throughout the service he led the singing with his silver cornet.

Although an hour and a half had already passed, there was rapt attention when Mr. Hanson rose to speak. He preached from I Chronicles, 29, a very appropriate theme for such an occasion. In the early days this district was under the supervision of Ikau, and so most of the older members of the congregation, gathered on an occasion like this from far and near, can hear the Lomongo language. In order to get the message across to other, younger members of the audience, one of the Evangelists translated into Lingombe language the salient points of the address. However, it was evident that the word was understood by the majority, by the close attention and by the grunts of assent at various points in the sermon on the part of the congregation! It is refreshing to meet such appreciative people, and a real inspiration to hear them sing so heartily.

After the service there was much hand-shaking and greetings all round. Everywhere smiling faces and happy laughter and chatter. We were happy to meet former Bible School students and to hear of their service for the Lord in their respective districts. Some were there with their families, babies when we knew them, now grown-up and growing! One had, unfortunately, been taken to the hospital that very day, and so was unable to be present, another had cycled 95 miles to be with us.

By the request of the folk themselves another service was held in the afternoon, so that some who had not been able to participate in the morning could join in this happy day. Once again the building was packed, and there was a feeling of hearty appreciation all round. Mr. Hanson spoke again, this time on the subject, "Why Christ Came". There was quite a hush over the great crowd as the message proceeded, and looking at the eager faces, one was so happy to think what a tremendous change Christ's coming into this world has meant to these, not so very long ago (comparatively speaking), heathen folk, and indeed to

all of us. Here we were, all one in Christ, worshipping Him together on this beautiful day, and together enjoying His grace and love.

The service over, there was more shaking of hands, and this time "good-byes", and gradually the crowds dwindled away. At last, by sundown all was quiet once more, and this happy day was over. Well! not quite, for we six met for a time of fellowship round the Word before we separated for the night. Early next morning we were on our way home and after a long day we reached Mompono safely having had one puncture on the way.

CONGO INLAND MISSION

We rejoice that Mrs. Sprunger has had successful surgery and further treatment for cancer and that she is able to continue serving the Lord through C.I.M. Since periodic check-ups and treatments are likely, the Board assigned them to duties in the home office. They have rented a home in Elkhart beginning September. Their daughters, Shirley, will be a High School Freshman, and Jeanette, a Sophomore at Bluffton College. Wilmer will return from Congo this summer where he has served as a 1-W missionary being in charge of the Manual Arts School at Mutena. Their son Charles, and his wife, Geraldine (Reiff), are missionaries at Nyanga. The Sprungers are serving at various conferences and camps this summer. Rev. Sprunger will be available for services throughout the C.I.M. constituency during the coming year. The Mission and church in Congo regrets to give up the services of these versatile, experienced missionaries in these times of crises in Congo. We count on the continued prayers of God's people for healing and enabling for the Sprungers especially, and all the other missionaries as well.

— From the Congo Missionary Messenger

CONGO EVANGELISTIC MISSION

June 9th was a great day at Mulongo Hospital when the X-Ray plant which had arrived a few days previously was assembled. It was hoped that it would be ready for use in the near future.

Mr. Faulkner at Kolwezi writes, The Conference at Mwilinga was, I believe, a very helpful time. It is encouraging to notice the steady increase in the number attending each year. One of the encouraging features this year was the quality of the ministry given by the African brethren. The convenors introduced something entirely new. Each of the assemblies was asked to put in writing its problems, difficulties and questions. Each afternoon was devoted to the consideration of these. Representative brethren went aside to read and consider these matters and to look into the Scriptures in order to ascertain the mind of God. At that time it was arranged for certain brethren to answer the questions or give counsel respecting the problem. Sometimes an African, at others a European, or perhaps one of each would do so.

* * *

— The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life. — R.L. Stevenson

* * *

METHODIST MISSION OF SOUTHERN CONGO ANNUAL WOMEN'S CONFERENCE

"Wema Bolaya Yesu Iniyaze"

"Let the Beauty of Jesus be seen in me"

The women of Kapanga enthusiastically greeted the Annual Women's Conference delegates with Lunda yells and dances.

Let the Beauty of Jesus be seen in me was the theme and was carried out in the morning by talks on "Looking for, receiving and showing the Beauty of Jesus". In the afternoon discussions were held. The women's greatest fear is of death. One chief's wife expressed how they will leave their faith when they have this great fear. She said that they will take anything in time of fear instead of taking it to the Lord in prayer. Now many women leave their faith to follow the *chipwamburu*. This is a person who will promise you life eternal if you bring him money or two chickens. They asked all the women in the Conference to pray for these women of little faith.

The women voted to carry out the following aims during the year:

1. Each woman is to win at least one to believe in Jesus Christ as their Saviour.
2. Each woman is to have a prayer partner.
3. Each woman is to give her tithe to the Church.
4. Each woman is to have her family like one unit for Christ and to do things together as a unit.

Money collected for the World Day of Prayer was sent to Algeria and part was used to help buy a wooden leg for a girl whose leg was cut off when an ant hill fell on her.

Plans were discussed for increasing our work on the Conference level. It is hoped that in the next years we will have women's schools in the rural centers. Smaller villages are forming big centers in our bush areas. We will have churches, schools, and social centers in these places. We hope to have a women's school there also. It is very important that we have more literature available for our women. This literature will consist of the Congo Women's News bulletin, a booklet on the Women's Society of the Southern Congo and lessons on Great Christian women and from the Bible.

ELISABETHVILLE DISTRICT WOMEN'S CONFERENCE

"To know the Love of Christ that surpasses understanding"

Women walking, women on bicycle, women on train came to Mokambo for the Elisabethville District Women's Conference. "To know the love of Christ that surpasses understanding" was the theme and was expressed in action by these women as they voted to use their mite-box money to build a Church in Mbonfu. This is a small village at the furthest end of the Elisabethville District. The work was opened there last year by our District Conference and is supported by the local churches of the District. The people now have a stick and grass roof church. Our District Conference sent a pastor-teacher there as our first African District Missionary this past year.

THE U.C.M.S. INTERNATIONAL CONVENTION

This convention met this year in Denver, Colorado, from August 29th to September 2nd, and of course it is to do with our friends of the Disciples of Christ Congo Mission who are at work at Coquilhatville and the district east of the city. Every day for the five days of the convention there was a "Meet your missionaries" period. One of the missionaries who was speaking was the Rev. Ross J. Manning who with Mrs. Manning had been invited by the U.C.M.S. to visit the States during his leave from LECO.

C&MA

after 27 years

After having waited 27 years to see him, our Congo Christians rejoiced when they heard in June that Tata Kopp (Rev. David C. Kopp) was once again on Congo soil! He was beginning an itineration of six weeks which would take him to all of our stations and many of our outstations, including ten days with our missionaries in our annual conference at Kinkonzi.

Our Africans had often asked when Tata Kopp was returning and now that he had come to help celebrate our Diamond Jubilee — 75th Anniversary of the beginning of the work of the C. & M.A. in Congo, it seemed like a dream come true to them. Would he still know their language, would he still love them as he did when he trudged mile after weary mile over their forest trails, worked with them in digging roads, building churches, comforting the bereaved and counselling the pastors? These and many more questions to which they found satisfying answers in the days ahead were in their minds as they planned great mass meetings in the various areas he was to visit.

At our Conference the African delegates as well as the missionaries were greatly blessed by Mr. Kopp's ministry of the Word as he made some very new applications from the old, old story. The climax of these days came June 28 when we had our Diamond Jubilee celebration. Reports of progress from many of our mission fields were brought during the Sunday school hour from our Africans who serve in the medical work. Tata Kopp brought the message of the morning and after a brief intermission for dinner, service began again with many Africans, and missionaries as well, telling of their recollections of the early days. We all had a glimpse of these beginnings when life in Congo was a bit more rugged than now. Even the school program was different — it was certainly less complex and time-consuming than it is now, but with the passing of 75 years has come a new era when the youth of Congo look to the missionaries for more than just an introduction to the first reader! Tata Tomasi Paku, the President of the Congo Church, and Tata Kopp both spoke and as folks left that service, one thought was uppermost in their minds — "What hath God wrought!" Surely a mighty and a lasting work has been His in this land!

Everywhere Tata Kopp went our Africans were jubilant and vocal in their reception of him. He was intensely pleased to visit Lolo Mazinga where we formerly had a mission station and where, as he said, he had begun his work in the land. Ngangila brought back memories too as he visited with Tata Kinkela Luidi, our oldest pastor who has served his people and the Lord so faithfully for six decades.

Tata Tomasi Paku, our President, royally received Mr. Kopp at Yema, the strongest and largest area of our work. He was



very conscious that there a strong and durable foundation had been laid years ago by a real warrior of the cross, Tata Tomasi. The floods of the enemy in the form of the false cults have found little or no entrance there for he stands as their indomitable leader whose example and teaching have kept them steadfast through the years. Tata Tomasi is well advanced in years and no doubt realized he was saying good-bye to an old friend whom he would not likely meet again on this earth.

At Ndingi he was received with exclamations of joy such as we had seldom seen, accompanied with jubilant singing, and all was punctuated by gun salutes. No general reviewing his troops could have been received with greater acclaim than was Tata Kopp when he arrived at Ndingi. There followed a baptismal service in the beautiful Ndingi church (which is a monument to the ingenuity of the Pastor, Joel Kuvuna) and then the 1500 or more who had gathered rejoiced to hear their old friend preach once more in their language. All of the Christians sat together at the Lord's table, at which time about fifteen new members were taken into the church upon profession of faith. After a lovely dinner with the Pastor and his wife it was time to bid farewell to all of his friends there, but saying "sala mbote" is hard when it is so final. But he was taking a lot of blessing back with him, as he had given so had he received!

At Kwimba also folks gathered from near and far, some having walked hours to greet their father in the faith. Again he was met with a sedan chair with even the pastor taking a turn at sharing the load. The pastors especially enjoyed the time afforded them at Kwimba to just sit and talk over their problems with Tata Kopp and to receive his counsel. How could he understand so well and speak so fluently after such a long absence was their constant question. As the time came for Mr. Kopp to leave again for the States, our people were saddened and felt he should have come to stay. But of this they were sure, his coming had been a source of real blessing and refreshing to the Congo Church.

Ruth G. Walhorn

back to school

MY ENTRANCE INTO THE UNIVERSITY

It was early on the morning of September 22, 1958 that I left my native village, my relatives and my own family to enter the "Official University of Belgian Congo and Ruanda Urundi" at Elisabethville, a city in the eastern part of Congo.

After I left Léopoldville I had two different types of thoughts — happy ones and sad ones. I was sad to leave my loved ones. But I was happy too, for that day a dream which I had dreamed from childhood was beginning to come true — that is, to be a worthy tool of the Lord among the youth of my country. After a full day's journey I arrived at the school, and that day I began my life as a student again.

During these days the old picture of Congo is changing. Many of the young people are awaking and thinking about learning with new enthusiasm and ambition. Each person has his own aim. I understood that the first day, when my fellow-students and I went to the school. First of all the professor asked us which science we wished to follow. I heard many sorts of answers: "I want to study administrative and social sciences." "I want to take up consular service." "I want to follow the commercial course." I heard many different answers, but my own thoughts were made up, and when it was my turn I answered, "I want to follow the science of teaching." The professor said, "You have chosen well".

Sometimes I am not sure that I chose well. But I know that this choice to serve the young people is not a new one for me. In 1944 I entered the central school at Banza Manteke. During the long vacation I was asked to teach in a village which did not have a teacher. I did so. The following year they asked me to do so again. I tried, even though I wasn't very old. In May 1946 I finished the primary school. Then I was sent to be a teacher again, and I taught for a whole year. I began to enjoy the work, but I left it to enter secondary school. After three years I received my certificate, and then I began teaching in the Banza Manteke Central School. In 1953 I left my work again so that I could complete the second cycle of secondary school at Kimpese. When I graduated in 1956 I was asked to join the teaching staff at Kimpese. After two more years of teaching I was given permission to enter the University. Now my only thoughts are to fight the type of fight which will lead me to success so that my aims and dreams can be realized.

There is a great deal of work and a need for workmen. And there is only one way for the work to be accomplished — each person must accept his responsibility. Just as someone else cannot satisfy my hunger by eating food himself, so I cannot expect someone else to fulfil my responsibility. My responsibility is mine. Another's responsibility is his. And the way to become a workman worthy of carrying responsibility is to be brought up in the fear and respect of God, and to have a good education. My education is built on those ideas.

I cannot forget the words of one of my best teachers, Tata Remy Malutama, because they gave me a new love and gratification in my heart. He said, "Think about your neighbor who is in darkness".

When we walk with God things become easier. I am asking His strength and His blessing so that one day I will be able to say joyfully, "Here I am, send me". — Noé Diawaku.

DEAR OLD GOLDEN RULE DAYS

Makesi, your face and hands are dirty! Go down to the spring and wash. Sukadi, do you have your note with your birthdate? And where is your ten francs for medicines? Thank you, Toma, for the nice present." (An apple? Well, no. Perhaps some caterpillars wrapped in a leaf, or an egg.) School days, school days. The four R's (reading, 'riting, 'rithmetic and religion) have become part of Congo life, although it is still only a small percentage of Congo's children who attend class. There just aren't enough schools to go around.

Another school year has begun at Moanza and the first-graders enter the new cement-block building and take their places at their desks. They are proud of their slates and slate pencils and look with interest at their first textbooks — a paper covered reader and a number book. Many have already been introduced to simple reading and arithmetic in preparatory classes; so not everything is completely new. This is our station school.

Makesi's first-grade "country cousin", Mayamba, is not so fortunate in his schoolroom environment. His class meets in a mud and thatch building probably built by his own hands and those of adult church members. Unless it has been recently repaired, it will leak in the rainy season. Mayamba sits on a log bench for five or six hours a day, and for a desk has a split log or bamboos bound together. If he is in a class not subsidized by the government (many of our first-grade classes are church-supported), he is fortunate if he has a slate or any textbooks at all, and the classroom blackboard may be only a yard wide. His teacher has probably had no more than five years of schooling. Those all-too-few teachers with "higher" training (high school), must teach the upper classes. For these children, there is no new school uniform. For most of them there is only a dirty rag. Some boys have a pair of short pants, and a very few have a ragged shirt.

Mayamba will have many obstacles to face this year, though he is not altogether aware of them. He must learn to read, write and do arithmetic in a dialect which is not his own, though similar to his. Will he receive help at home? Probably Mother and Daddy don't know how to read. If Mayamba is needed for work at home, he may be taken from class for a week or two at a time to gather fiber for his father's basketry. His sisters may be kept at home to gather food, to help harvest peanuts or corn or catch crickets. Many parents are not yet convinced of the value of an education for their children, although more and more they are beginning to realize it. To these absences for work must be added the days when Mayamba will be sick with a fever. Then there is always the problem of food, of which there never seems to be enough.

> <

... as we pray for you all, we never forget that your faith has meant solid achievement, your love has meant hard work, and the hope that you have in our Lord Jesus Christ means sheer dogged endurance in the life that you live before God, the Father of us all.

Paul to the Thessalonians.

42

years in the congo

In just a few days now one of the missionaries of the Africa Inland Mission with the longest period of service is going to America to retire.

Miss Wilson left the United States on the liner "City of Athens" on July 12, 1917. Before reaching Capetown harbour, the ship was mined. The passengers were put into life-boats. The ship went down just at sunset in less than three hours after it was mined. The life-boat in which Miss Wilson was placed capsized several times, and the seven survivors were finally picked up by a tug after seven hours and taken into Capetown. After receiving kindness and help at the hands of the American Consulate, the Y.W.C.A. and individual Christians, Miss Wilson proceeded to Kijabe, Kenya Colony, with the party of 18 other A.I.M. missionaries. Of the missionaries of that A.I.M. party only she remains in active service on the field. Miss Evelyn Camp who was then a small child coming out with her parents in that party is now an A.I.M. Congo missionary.

From Kijabe forty missionaries came by train, boat and foot to Kasengu, on Lake Albert, near Mahagi. Miss Wilson was assigned "temporarily" to Dungu, to which station she proceeded in an animal net strung on a pole, carried by Lugbara men, journeying for one month, walking and riding in the net, and has been here for over forty-one years.

At Dungu her work was with the girls for thirty years. In 1949 she returned from furlough with a car, and was assigned to women's work in the district. She has been doing that work from then until now, with additional jobs amongst the women on the station. In the district she organises women's week-end conferences, weekly Bible classes, and encourages the evangelists in their work. The weekly Bible classes are carried on by women who were formerly girls in the home.

The Lord's blessing has followed the work. Trophies of her service, much greater than the medal presented to her for her years of service in the Congo, are eternal ones: Naomi Natoroma, matron of the girls' home for many years, who had a radiant testimony up until her death in 1956, and Marata Nasana — a militant, steadfast Christian, tireless evangelist, and friend to those in need — true in her life and testimony until her death in 1957. Many others, too, could be mentioned, but they are too numerous. Of the old "soldiers", willing to walk, suffer hardship, and rebuffs for her Lord and to win souls for Christ and help strengthen fellow-Christians, only one is left: Roda, who still goes about faithfully sowing the seed.

Miss Wilson has seen the country change and has witnessed all its growing pains, its emergence into manhood, and struggle for maturity. The climax of her spiritual ministry was seen this year, when at our conference for the Zande Christians, she sat thrilled at the sight of an all-African administering of licenses to three Zande pastors. She also had the most joyful experience of witnessing two ordained Zande pastors administer the sacraments of the Lord's Supper. She rejoiced to see that day.

"Missi Mertele" will be missed by missionaries and Africans alike. Her work is not done. Although she leaves this field of service, she plans to do deputation work in the States as the Lord gives opportunity and enables.

And so a "soldier of the Cross" who suffered shipwreck and was nine months on the way from Capetown to her place of service for the Lord, arriving at Dungu in a net, will be leaving by plane and be in the States in about forty-eight hours!

How very appropriate that means of travel! It sums up the personal testimony of her experience of the Lord's goodness through perils, sorrows and joys — "He has borne up on eagle's wings", and her triumph and joy are in living "above" the everyday experiences. There have been times of discouragement and disappointment in seeing some fall by the wayside and slip back, but today some of those who slipped back are coming back to the Lord. Her verses of encouragement and promise have been Psalm 37: 4,5 and she has seen many of the desires of her heart fulfilled.

We, her fellow workers, wish her a pleasant journey to the homeland, and a very happy and fruitful future.

On Miss Wilson's 75th birthday a farewell party was given for her on the lawn at the mission. Among the forty-five guests were missionaries, merchants and several of the officials of the territory. The Administrator officiated at a short ceremony. Among the numerous African friends were the paramount Zande chief of the territory, two notables and clerks from the government bureau. The ceremony was opened by our Zande Pastor, Barunaba, who gave a few words of congratulation and reminiscence. Our Zande Monitor offered words of gratitude in French for her ministry. Then a Zande quintet sang, "A Toi la Gloire". Dekpe, who many years ago learned to read under Miss Wilson's instruction, then spoke. He reminded the visitors that there were no means of travel when Miss Wilson came, such as we see now, and told of some of the things that he remembered from the early days of her ministry. Following the speech by the paramount chief, the Administrator related some of the incidents of her trip to the field and the inland trip to Dungu. Then he walked over to her and pinned on her the medal of the "Chevalier de l'Ordre de Léopold II", which honor was bestowed by the Belgian government. The Zande quintet sang "God be with you till we meet again", after which we all mingled for a social time and refreshments.



your hat...

your SABENA travel bag

and you're on your way...

Your hat... your Sabena travel bag... and you're on your way... taking advantage of the Sabena network - always growing in number and frequency - covering Europe and all Africa... saving money at these advantageous rates available through your Travel Agent - the Air Credit Plan, the Family Plan for Colonial residents, the Student Reduced Fares Plan, the Unaccompanied Baggage Plan... You are thus relieved of all worries and travel serenely in the restful, luxurious surroundings of Sabena aircraft.

Sabena makes everything so easy

SABENA

11518

LECO CONTINUES TO EXTEND ITS SERVICE TO THE MISSIONS

Books - for the Quiet Hour, Travel, Devotional, Technical

**Books - for children and for young people; Religious,
Educational, Recreative.**

**Books - for schools; Text Books, Dictionaries, Bible Studies.
School and Office Supplies.**

A modern press equipped for all Mission printing requirements

**Boite Postale 123,
Léopoldville,
Congo Belge.**



**C.C.P. B.314.
B.C.B. 907.687.**

Pan American

par sa nouvelle classe économique

fait gagner 5.670 F

Aller-retour

sur les tarifs « Touriste »

vers les États-Unis



La nouvelle Classe Économique à tarif réduit de Pan American vous permet d'économiser Fr. 5.670.— sur les tarifs « Touriste » lors de votre voyage aller-retour aux États-Unis. Ce nouveau service à tarif réduit vous est offert à bord des avions les plus modernes, tels les fameux Clippers * Super-7, courriers transocéaniques les plus rapides d'Amérique. Equipage sympathiques et courtois, franchise de bagages de 20 kilos, sandwiches gratuits et boissons légères. Voyagez donc à bord de la seule ligne aérienne qui compte plus de 70.000 traversées de l'Atlantique. De Léopoldville, gagnez les États-Unis — ou revenez-en —, via Bruxelles et l'Expo '58, sans supplément de prix. Consultez votre agence de voyages, ou contactez Pan American, Hotel Regina, Tél. 3371-3372, B. P. 491, Léopoldville.

Aucune autre ligne aérienne ne vous offre, chaque semaine, et au départ de l'Europe, autant de vols vers autant de grandes villes des États-Unis :

Boston	Seattle
New York	Portland
Philadelphie	San Francisco
Detroit	Los Angeles
Chicago	



PAN AMERICAN

* Marque déposée.

La compagnie aérienne la plus expérimentée au monde

SERVICE

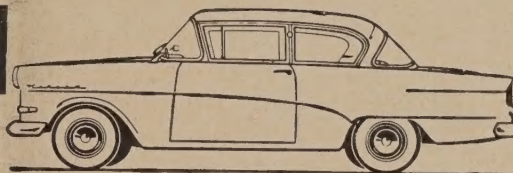
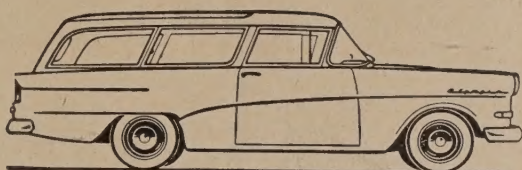
SEDEC-MOTORS

PARTOUT AU CONGO

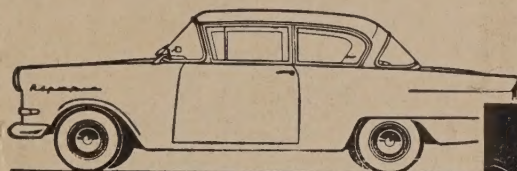
SERVICE

PRESENTE

les nouveaux



modèles



OPEL

*Consultez nous pour vos besoins : — Camionnettes — Pick up — Camions —
Sedan Delivery — Panel Bodies, etc.*

OPEL — CHEVROLET — BUICK — CADILLAC

GIPSY — LAMBRETTA

Groupes électrogènes
Moteurs Diesels
(Stationnaires & Marins) } LISTER

Groupes motopompes
LISTER — SIHI

Elevateurs CREDE
Outillage DOWIDAT
Pneus FIRESTONE



Réfrigérateurs Electriques
FRIGIDAIRE

Réfrigérateurs à pétrole
ELECTROLUX

Comptoirs Frigorifiques HILL

Froid Industriel SABROE

OUTILLAGE GENERAL — SOUDURE — EQUIPEMENTS DE GARAGE



Let us have no imitation Christian love.

Let us have a genuine break with evil and a real devotion to good.

Let us have real warm affection for one another as between brothers, and a willingness to let the other man have the credit.

Let us not allow slackness to spoil our work and let us keep the fires of the spirit burning, as we do our work for God.

Base your happiness on your hope in Christ.

When trials come endure them patiently: steadfastly maintain the habit of prayer.

Give freely to fellow-Christians in want, never grudging a meal or a bed to those who need them. And as for those who try to make your life a misery, bless them.

Don't curse, bless.

Share the happiness of those who are happy, and the sorrow of those who are sad.

Live in harmony with each other.

Don't become snobbish but take a real interest in ordinary people.

Don't become set in your own opinions.

Don't pay back a bad turn by a bad turn, to anyone.

Don't say "it doesn't matter what people think," but see that your public behaviour is above criticism.

As far as your responsibility goes, live at peace with everyone.

Paul to the Romans (XII)